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THE CONTRIBUTION OF FOREIGN MISSIONS IN EGYPT TO THE NEW INTERNATIONALISM.

By Minnehaha Finney, Editor for Egypt.

Foreign Missions have played and are playing an important part in preparing the minds and hearts of many people in Egypt who are waking up to new ambitions and aspirations in their national and international relations.

What part has the missionary, some one may ask, in all this? The answer is given in the words of a missionary in China: Every missionary on going to a foreign land, matriculates in a new university for a course in internationalism. His apprenticeship consists not merely in learning the language and in familarizing himself with the general policies and methods of the Mission with which he is connected, but in learning by years of patient study and experience to understand the thoughts and feelings of the people. His general faith that all men are worthy of salvation is put to the test as he meets men one by one and tries to impart to them the message of that larger life which Christ has made possible for all.

The missionary who comes to Egypt enlarges his own outlook. The letters he writes and the occasional visits to the home-land bring to the circle of his friends and acquaintances the benefits of this enlarged outlook and give to them that faith in their fellow men who live in Egypt which is one of the essentials to true internationalism.

Then on the other hand the missionary in Egypt has contributed to the new internationalism by acquainting the people he touches with the ideas and ideals of his own home-land.

Wherever the missionary goes in Egypt the Bible goes with him and as has been said the Bible is the great unifying force in the world, a great bond uniting men together by holding before them common ideals of life and duty and by testifying to Him in Whom alone the world can ever become really united. Colporteurs are carrying the Bible into the most remote villages and hamlets. The other day the agent of the British and Foreign Bible Society told me that within the last six months fourteen thousand copies of the Scriptures had been sold in the Delta, and that a copy had been left in every town, village and hamlet in the hands of some one who could read it. Think what this means when we remember God's promise, "My word shall not return unto me void but shall accomplish that whereunto I have sent it."

The secret, or living seed of the new and true internationalism is Christ Himself. An effort is being made to "mobilize" the entire Christian Church in Egypt for a month of evangelism, during the month of October. Dr. Sherwood Eddy is to be with us and is lending us his valuable experience in India, China, and other lands. Our hearts are full of prayer and longing these days that there will be a great revival in the Egyptian Church to prepare her and empower her to be a true witness for Christ in this land "where cross the crowded way" from the Orient to the Occident and into the heart of Darkest Africa.

The missionary enterprise in the Near East faces a crisis because it never before had such an opportunity. The door to Moslem evangelism has never been so wide open as it is in Egypt today. The call in Egypt is for men and women, foreign missionary and Egyptian Christian worker, to take hold of THE GREATEST WORK IN THE WORLD, that of winning men one by one for Christ. As you read this Special Egypt Number of the Magazine which will come to you in the month of October, will you not enter into the prayer conflict with us for this one thing, that every Christian in Egypt will become a personal worker by being a faithful witness to Christ Who alone can accomplish the task of transforming individual humanity into the divine and usher in the new and true internationalism.

EGYPTIAN WOMEN AND THE NEW WORLD ORDER.

By Mrs. T. J. Finney.

SHALL IT be that the lives of millions of the choicest men of the most advanced nations of the world be laid down; that the hearts of millions of women shall be torn and rent with such a volume of sorrow as never was known before; that countless numbers of innocent children shall have gone hungry and homeless, and untold wealth poured out, and the world which has grown marvelously small, not be moved even to its most remote and secluded parts?

The disciples of Jesus have not laid hold of the power offered them, nor carried out His commands, and thus by mighty means, God has had to bring about His mighty purposes.

Mrs. Finney and a group of young men—Egyptian Christian Workers on the lawn at "Beit Eil" (Bethel), Ramle. "Beit Eil" is a Summer Rest House for Egyptian Christian Workers established by Rev. and Mrs. Dickens of the North African Mission. They were home in England for the Summer and Mrs. Finney was in charge last Summer. This group of young men represent ministers, college teachers and high school teachers.

As we looked out at the beginning of the World War, how puny and circumscribed was our conception of the extent of the great upheaval. And now we stand amazed as it is gradually being revealed to us the mighty purposes of the Almighty One.

As time passed we saw strong nations brought low, and weak ones set up; we saw the mightiest ones of earth brought lower than even to death; we have seen new aspirations come into being and new ideals transfuesd the world round, but we hadn't yet even dreamed that these great purposes were going so far as to include the making thin of the fabric of purdah, or the making possible the stepping out of the Moslem woman from behind the lattice of the Egyptian Harem. Yet these things have actually taken place.

Not to mention the movements of women in countries farther afield, in our own fields we have the spectacle of Indian women going so far as to ask for franchise, and we have seen the Moslem women of the harems of Cairo haranguing the crowds in the streets. All the world over, women have come into a new sense of responsibility, and in non-Christian lands, of latent power. A new dawn is breaking for women of the East as well as for those of the West.

It is difficult to estimate the extent of a movement in a country like Egypt, where a great gulf exists between the educated and the illiterate classes, yet a movement exists. Of the 6,349,000 women in Egypt 5,266,000 are illiterate. The mass of these illiterate women live in the villages and hamlets that are scattered all over the country. It is only in the larger cities and towns that education prevails to an appreciable extent. We shall therefore deal only with the New World Order as related to the 115,257 who are able to read and write.

Is there nothing to be said for these illiterate millions? This at least can be said, that it was they whose sons, a million strong, were sent to foreign lands in

the Egyptian Labor Corps. A million men, ignorant and unlearned as they nearly all were, could scarcely come back to their homes with their tales of other customs and other ways of doing things, without broadening, to some extent, the ideas of those homes, and giving a new sense of a world outside of their own small environment.

This also may be said, that every peasant woman in Egypt from desert on the east to desert on the west knows that she may ask and receive vastly more money for her eggs, her cheese and her lettuce than she ever got before, and that she must pay more for that which comes to her from the outside. If this practical knowledge is so broadcast may we not believe that other ideas may also be permeating, even though it be imperceptible at first.

While in all Egypt less than two per cent. of women can read and write, in Cairo a little over eleven per cent. are educated to a more or less degree. This percentage would be lowered if foreigners were excluded. In Alexandria, the percentage is perhaps a little higher, but in the other towns it is lower. We must not forget, too, that many women of the better classes, even though they cannot read, take an intelligent interest in the events of the times.

Even with the addition of these, it is only with a small proportion of the women of Egypt we are left to deal; but these are in the Capitol, Alexandria, and the larger cities, and it is from these cities the country is influenced and governed.

In Egypt there has been not only the eye-opener of war close at hand, but there has come, as a concomitant, the birth of patriotism—a mistaken and inadequate conception, in many instances, it may be, but nevertheless a dawning sense of the real. With this new emotion, new national aspirations have opened up wonderful new thought. There has come the knowledge that there is a great world outside of Egypt, and with this knowledge, a desire to compete with this world, and to become a nation among nations. The most wonderful thing about it all is that a degree of religious tolerance, in a new sense has been brought about. If national recognition is to be deserved, then racial and religious bitterness between the component parts of that nation, must go. The world which is asked to receive Egypt, will not tolerate the old ways of injustice, and unfairness; these also must go.

The people must be educated and many reforms instituted. Thus it has come about that the new national sense has broken down barriers of race and religious prejudice that have existed for centuries between Moslems and Christians (Copts). Truly God works in ways that are not of our thinking!

Into all this new development, the women of Egypt have entered with great enthusiasm. In Cairo a large number of Coptic and Moslem ladies of the highest class are meeting to study together the betterment of social conditions and the general enlightenment of the people. They are laying great stress on the value of enlightened womanhood in the reconstruction of the nation. Women's clubs have been formed in the cities and the larger towns, whose aim is the uplift of the women and girls of the country. One such club in Cairo is called, "The New Woman." It has a large membership of Coptic and Mohammedan women. At a bazaar held by it recently, twenty thousand dollars was realized. This sum is being used in a free school for girls of both religions. Another such club in

1. Blind Bible Women reading Bible with raised letters. Old type of Bible women now replaced by younger, better educated women as in lower picture

2. Three wealthy Moslem women shopping. They are wearing the typical street dress of this class of Egypt's women

3. Young Women Teaching in the Home.

Courtesy United Presbyterian Foreign Board.

Tanta has also started a similar school. One of our dear little Christian women, with a little flock of ten of her own, is giving the religious lessons to the Coptic girls in this school.

These clubs and their activities have been organized and managed altogether by the women themselves, without any outside help. Many of these high-class Moslem women possess, or have accepted, Bibles and are eager to learn what is in them. One such woman a short while ago, on being told that much of the Koran had been taken from Christianity and that, in order to understand it, she ought to read the Bible, earnestly begged my friend to arrange a class so that she and the women of her standing might be taught it.

It isn't so many years ago since the educated Moslem was shocked at the idea of his daughter's needing an education. Now it is a thing he greatly desires and is not willing to forego, and he wishes pathetically that his wife were educated so that she might take her place beside him. An educated young Christian matron told me that when she had recently transacted some business with a Moslem, for her husband in his absence, as she frequently did, he looked at her in astonishment and said, "Why you understand all about this matter. I would give ten thousand dollars for a wife like you!"

The new trend of thought was brought forcibly to my attention a few days ago. So startling was the incident that it remained in my mind for days. I was traveling with Mr. M. to Cairo. The train was crowded. I managed to get into a harem compartment with a number of women and children of the better class. Seeing my friend standing in the passage outside, one of the women rearranged the children, making a vacant place and called Mr. M. to come in and sit down. She did not even veil her face when he sat down vis a vis.

There is a new kind of woman in Egypt. She is the new Mohammedan girl-teacher who has been educated in the Government Training School, and is sent out to teach in the Moslem Girls' Schools. I saw two of the new type in the train a few evenings ago as I came from a village. These two young teachers had been off for the day visiting a relative. They were dressed in the conventional black silk outer covering, of late style, and the becoming thin, white veil drawn across the face below the eyes. But the moment we entered the compartment we were struck by their alertness and their freedom of movement and conversation.

When they alighted from the train they swung off down the street like a couple of English girls. At first we had looked at them askance for we were not used to the new type, but we very soon made out who they were and that they were quite all right. The trouble is that they cannot in these Government Schools produce the womanly woman needed to train the girls of Egypt. There is left out the very thing that is her charm and her power. And danger lurks for her around every corner.

An English woman of more than twenty years' experience in these Government Training Schools said to me, "You have the advantage of being able to teach Christianity in your schools. Nothing but Christianity can ever lift them up."

What must the new Egyptian woman be like—this woman who is to take the place of the wife and mother who has hitherto evolved from child-marriage? She will demand not only the education of the schools, but also how to make an

attractive and happy home for her husban and children; how to care for her children. Sane ideas regarding dress—God forbid that she should follow all the Western styles that she sees. She will want self-respect and poise, so as to be able to walk unveiled in the street and talk easily and graciously with men who are not of her family circle. Her faith in the old regime is shattered. She wants the truth in all things to satisfy her awakening heart-hunger. There is only one way by which she may come into all these things and that is the religion of Jesus.

What an incentive to foreign mission effort is the cry that has gone out from the women of the Orient for recognition "as people." What will be required of the women who answer this cry? They must be women of broad-minded devotion to the highest ideals in the Christian life. They must be women of intellect, because they will come to women among whom there will be those who have much brain-power, and also that the limitations of a newly learned language may not contract the great message they bring, in its length and breadth and height. They must be women of tact, because heart strings will be touched, in this putting off of the old and the putting on of the new.

There are serious dangers in this new order on every side and the women who come to lead, must have broad vision of the dangers as well as the opportunities and the need. They must be women possessing the utmost degree of sympathy, growing out of a love that is not assumed. Faith and hope she must have, yes, in full measure, but, "the greatest of these is Love." Miracles may be wrought by love, for God is Love. They must be women willing to sacrifice; women of whole surrender, and of power with God, for it is He Who must enlighten and change and bring the whole work to consummation in Himself.

The women of this old, old land, have become enriched by a new conception of sacrifice; of patriotism, and of service for others—these who have thought only of themselves and their own little world. Their newly aroused ambition are not circumscribed. The first Egyptian girl has already gone to the United States for education, and many more are to follow.

A few years ago the Egyptian Government sent six young women to England to be trained for teaching in their schools, but now fathers and mothers are sending their daughters to the United States to be educated. Some are to be taught medicine; some pedagogy, perhaps, and others of them are to be educated to take their rightful place in their own homes. Who can estimate what the effect of this will be, not only on the girls themselves but upon the land to which they return? They have chosen America because they think it is the safest place to which to send their sons and daughters.

Christian women of America, we commend these young women to you to give them the very best your Christian land has to give. Would it not be a thousand pities if they were to bring back American vices instead of American virtues? We pray you to make it indeed the safest place to which they could go. Guard well these dear young women who come to you from the harems of Egypt, giving them "whatsoever things are true and lovely and of good report," and send them back beautified with Christian character to adorn their homes and to enrich their country with the things by which their own lives have been enriched.

KASSEM AMIN AND THE NEW WOMAN IN EGYPT.

By Hassan Abd-ul-Messih Kadri.

TWELVE YEARS ago, the late Kassem Bey Amin, a distinguished Judge of the High Court and an eminent man of letters, published his book "The New Woman." After giving a true picture of the life of Egyptian women, he appealed to his countrymen's sense of honor and chivalry to treat their daughters more as human beings and to afford them the education necessary to enable them to occupy, in Egyptian society, the position to which they are rightly entitled. For this he was denounced by the majority of Egyptians, especially by the Sheikhs, as a "cursed infidel." To my knowledge, no book, in the history of Modern Egypt, has ever been so hotly discussed. Educated Egyptians who had come under Western influence, naturally inclined to his views but they thought that such ideas were too far advanced. Abusive articles against Kassem were inserted in the press, books and pamphlets were published and the campaign against him was carried on to such an extent that his case appeared hopeless.

But whilst his opponents were warning the people against "this dangerous man," he was busily but quietly engaged on another book, "The Liberation of Muslim Women" which produced a great stir, on publication. After a short interval, his third and last book, "The Muslim Woman Without the Veil" was given to the public who had then begun to realize that Kassem was sincere although, in their opinion, a misguided writer. This courage in standing alone for what he considered to be right caused even his adversaries to hold him in high esteem. They, however, were all agreed on his great ability as a writer and the over-whelming power of his arguments. Whenever he took part in a controversy his statements were strong, dignified and totally free from abuse. Eventually, as is the case with most great men, he died unmourned and unhonored.

And what of the effects of his writings? Men read them and thought. "He might be right after all," they said to themselves. And what harm was there in trying his suggestions? They sent their daughters to schools and colleges but only up to a certain age. "Girls are," they argued, "and, at a certain age, must be placed under restriction. But what did the women think of it all? Kassem's books came as a great surprise to them and they were at a loss for words. They had never expected an Egyptian Muslim to champion their cause and openly accuse his countrymen with unpardonable injustice by depriving their women of education and freedom. "The time is past," he said, "when women were treated as toys and playthings or else as slaves. It would be a disgrace if a stop were not put to this state of things in the twentieth century and in a country that boasts of being no longer a part of Africa but of Europe. Educate your daughters; trust them by giving them freedom; make of them useful members of society. If you do this I can guarantee that you will have no occasion to regret it."

Such words were new to the women of Islam. They could not, even then, give expression to their feelings and it was not until March of last year that they tried to manifest their influence. They marched at the head of processions through the streets, they delivered speeches and even defied the armed

forces. Was this merely the outcome of patriotism or was it for other reasons that the women of Egypt broke all the rules of the Harem? Undoubtedly their demonstrations were not only a protest against the British Protectorate but mainly *to assert their existence to the men of Egypt.*

And what has happened since those eventful days bears out my views. A local committee representing the Egyptian Delegation was formed of Coptic and Muslim ladies. Another society called, "The New Woman" was established with the object of promoting education amongst women and raising their standard of thought. From Alexandria, Port Said, Tanta and other centers comes the news of the formation of similar organizations. Four Egyptian ladies will represent Egypt at the forthcoming International Women's Congress in Switzerland. Seventy girls are now preparing to travel to Europe and America for their higher education and I understand that others will follow. They are demanding education and insist upon having it.

It might be asked of what use this education will be when, according to Islam, they will always be considered as inferior beings. Also, without a religious foundation, this education might be considered dangerous. This is agreed, but it should be pointed out that educated women will not easily submit to the injustice and degradation imposed upon them by this religion. They will have no love for it, they will resist it. And, by studying the character of Jesus and His relations to women, and comparing it with that of Mohammed, they will certainly find the truth and surrender themselves to Christ.

Not until then can we hope to see a great spiritual awakening in this land. Let us pray that it may come soon.

This article was written by a young Mohammedan of the higher class who has lately become a Christian. His family have persecuted him in every possible way even to having him accused in the courts of insanity and therefore not capable of managing his own property. Greatly to the delight of his friends who have been praying for him, he gained his case on the first hearing, a thing that could not have happened a short while ago.—M. Finney, Editor.

LITERATURE IN EGYPT.

What are the Egyptians Reading?

By Rev. E. E. Elder.

IF THE reader should pay a short visit to the Sultanieh Library in Cairo and wander through rooms filled with thousands and thousands of volumes of Arabic literature, he would realize how impossible it is to tell in a short article all about the literature of Egypt. At the outset I decline the responsibility of vouching for all Egypt. The experience of others as to interests of the Egyptian reading public may be vastly different than the writer's. I hope that no one will take offense because some classic is not mentioned or because works that have great popularity are omitted in this summary.

Few cities compare with Cairo and Alexandria in polyglottism. Where magazines and newspapers as well as books are published in Arabic, French, English, Greek, Italian, and Armenian, it is a tremendous task to try to summarize the literary taste of the population of Egypt. Although many Egyptians are reading in other languages besides Arabic, our review will be confined to that language, as it is the language of the country.

The Non-Readers.

In the first place it is well to remember that less than 10% of the native men of Egypt read and write, and of the women it is only a fraction of one per cent. But it would be a mistake to think that these uneducated masses have no interest in books. There is hardly a Muslim who has not memorized portions of the Qur'an. And I have heard of an elder in our Evangelical church who in conducting a service would open the Bible and repeat perhaps chapter after chapter and yet he did not know how to read. An old Muslim woman, the mother of one of our evangelists was sitting near by when I was taking a lesson in the Qur'an. Although uneducated, she was able to catch me up in my errors, for she seemed to have much of it by heart. To the Westerners the mind is a gramphone needle for transmitting impressions or a sieve for separating the good and bad, but to the Egyptians it is first of all a store-house. To be able to read seems a secondary consideration.

Of the readers it might be said that there are two classes—Old Egypt and New Egypt. The Azhar—the great university of Islam—is the source and centre of the opinion of old Egypt. On the nearby streets of Sanadikiyeh and Halwagi are the bookshops where Korans, Traditions, Commentaries, and books that take their light from the Prophet may be found. New Egypt has been said to have Faggala for its Paternoster Row, but in fact there are other centres with Modern Arabic bookshops. Just as Old Egypt clings to the turban and the flowing robes, so it still buys its books unbound, prefers a print that is not too clear, and paper of a yellow tinge. The modern publishing houses, however, are imitating in every way the magazines and books of the West.

The Influence of the Qur'an Upon the Literature of Egypt.

Among the Egyptians whose minds look back to the past and who consider Islam the ideal, social, political and religious system, the Qur'an is the basis

A NARROW STREET IN CAIRO, EGYPT.

of all literature and science. The Qur'an confesses of itself, "We have neglected nothing in the Book" (Surah 6, v. 38), "a detailed account of everything" (Surah 12, v. 111). Is it any wonder then that when Bonaparte asked some sheikhs whether the Qur'an in its complete account of everything included formulae for the casting of cannon and making gunpowder, they replied that it did although they admitted that not every reader would know how to find them. In spite of the fact that hundreds of thousands of Bibles and Bible portions are sold in Muslim lands, the Qur'an still proves the best seller among Muslims. Its verses are recited by street

beggars, "fiqis" chant them at weddings and funerals, and every night during Ramadan a portion is intoned for the merry-makers who turn night into day.

Upon the Qur'an is built a huge structure of interpretation. Commentaries on the sacred book, and commentaries on the commentaries form a large part of the library of any well educated Muslim Sheikh. These commentaries vary in size. Galaleins is briefly contained in two small volumes while Tabari's takes thirty volumes. Beidawi gives the grammatical points, various readings and historical allusions, while Khazin seems to specialize in collecting the legends and superstitions about the prophet, although of course he gives them as gospel truth.

Other writers have written treatises on theology, which are often published along with the commentaries on them. Thus you may find a book based on the treatise of Sanusi, or Nasafi, or Fudali, but the large part of the book is a comment on the commentary on the treatise. Islam so reveres the past, is so bound by the "dead-weight of tradition" that no one thinks of questioning the reasonableness of the fundamentals. All a student may ever expect to do is to comment on some commentary which has become a fundamental.

The Place of the Prophet Muhammad.

Centered in Mohammed is another great section of Islamic literature. Although the Qur'an may be "a detailed account of everything," yet from the very earliest times of Muslim history, Islam has revered the prophet. The Hadith—or what the prophet said, did and approved of—forms a very important basis for Muslim thought and practice. Nearly one-half of the great library at the Azhar consists of books on tradition or commentaries on the same. There are said to be over a thousand four hundred collections of traditions, but only six are recognized as standard, Bokhari, Muslim, Tirmizi, Abu Dawud, An-nasai, and Ibn-Maga. A collection that is quite popular is called "Mishkat-al Masabih." Although these throw great light on the life of the prophet there is so much in them that is unseemly and vile, that few Western publishers would care to publish translations of them.

There are also a number of biographies of the prophet Muhammad which are highly esteemed by Arabic scholars. Some of these such as Ibn Hisham and At-Tsbari go back to the third century after the prophet. However the "moonshine of tradition" had begun to take the place of the "sunshine of history" and we find doubtful legends about him.

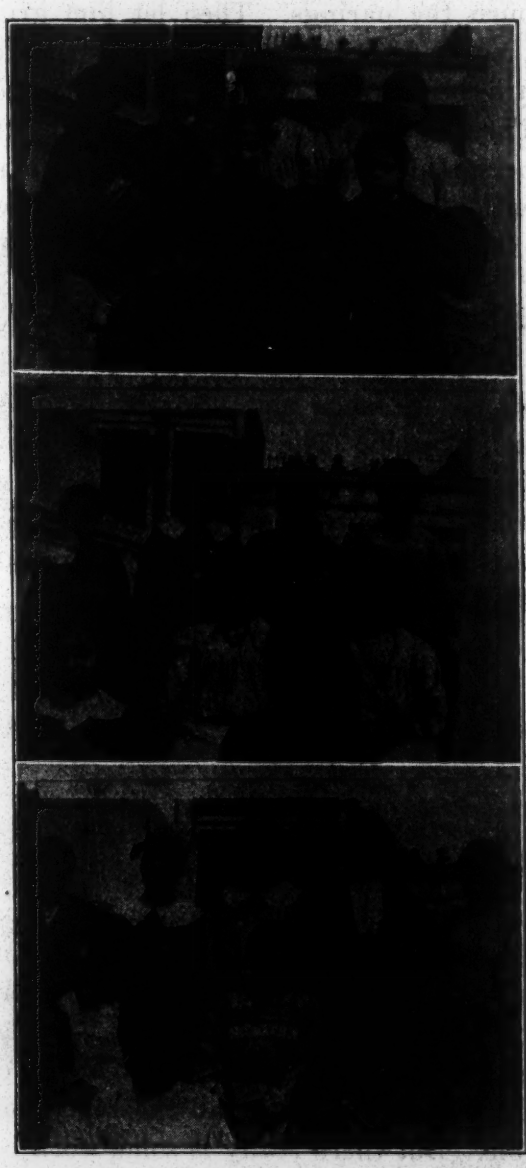
The reader must remember that the Qur'an and the practice of the Prophet are the basis for all law. The civil and criminal codes are integral parts of the Islamic system. European governments with their occupations and protectorates have changed much to make it conform to Western codes. And yet if Egypt gained absolute independence, many think that the old system of jurisprudence would be instituted again. Even today, the laws of marriage, divorce, inheritance, etc., which were put into effect in Arabia centuries ago, are the common law of Muslim lands.

And one might go on and tell about works on Philosophy such as those of Ibn Rushd, (Averrhoes) and Ibn Sina (Avicenna), or compilations like Al Ghazzali's "Ihya Alum al Din" which might be called the forerunner of Hastings' Encyclopedia of Religion and Ethics by some 900 years, or collections

of poetry, like the Maqamat of Hariri, and the Divan of Hamara.

Popular Works of the Common People.

In addition to the classics that have been mentioned there are a great number of books which are much more popular in nature, not always eloquent and often not very elevating. For example here is one often found in the hands of the common people, "Plain Truths About Heaven and Hell," by Abd ar Rahim ibn Ahmad al Qadi. Some of its very interesting and realistic chapters are as follows, "The Creation of the greatest Spirit—the Light of our Master and Prophet Muhammad" (notice that even before Adam was created the "handful of Light—Muhammad—the first of all creations was brought into being). The creation of Adam," "Creation of the Angel of Death," "The questioning of the Corpse bu Munkir and Nakir (the Angels who examine the dead)." "The Blowing of the trumpet at the Resurrection." Here are a few selected portions from the book. "It is said that every man has two angels, one on his right who records his good deeds without consulting the other angel, and the second on the left who records the bad deeds, but only after consulting the angel on the right. If a man does evil, the angel on the right says, 'Wait, seven hours perhaps he will repent.' If he repents the angel on the left does not write." "On Resurrection day, the wine-drinker shall appear with his cup hung about his neck. If he asks for food, he is fed from the Zaqum tree, the fruit of which boils what is in the stomach. Then he is taken into an ark of red hot coals for 1000 years and then into a prison of fire for a 1000 years where are snakes and scorpions." Compare the bliss of the blessed. "If the servant of God desires to eat they bring him 70 trays and 70 tables of pearls and rubies, on every table a 1000 plates of gold. He wears 70 robes colored every hour by 70 colors." Other sensual delights are described in terms too vivid for any Occidental press to publish.



Some of the children in Saret Es Hakim School, representing first, second, third and fourth grades.

There are numerous books on magic and the black art. These save one having to pay the expense of consulting the magicians and fortune tellers at the weekly market. Here is a cure-all. "The Prophet said, Whoever is sick, let him read over pure water, the first sura

and the Throne verse seven times, and the last two suras 70 times, and then drink three days in succession. God will cure him from every affliction." "If one wants someone to love him, let him cut his finger nails and toe nails and burn the parings. Then let him grind them and put them in water over which has been read certain Qur'an verses. Then if he gives the concoction to the person desired, that one will love him with a lasting love." These are just two examples taken from the book called, "The Lordly profusion in the science of Spirits."

One often hears much about the beauty of Islam and the nobility of its monotheism. The popular religion of the common people, however, has ingredients that certainly come from saint worship, magic, animism and the paganism of heathen lands.

(To be continued).

CHILD WELFARE IN EGYPT.

By Ida B. Whiteside.

The Need.

WHEN ASKED to write this article on Child Welfare in Egypt, I felt a little as I did when at home, someone asked me over the telephone to come to the next meeting of the Equal Suffrage League and tell about the Suffrage cause in Egypt. "There isn't any such thing in Egypt," was all the reply possible. But there really is some work being done here for the children—some, but it hardly begins to touch the surface of the need and opportunity.

Egypt is a land of children. Boys and girls marry young and families are large. One and a half years between children's ages would, I imagine, be a good average. One woman told me of having had twenty-three, counting those she lost prematurely! But while there are so many born, also the infant mortality is high. Over one-third of the children of Egypt die before the age of five years. I have the Government statistics for 1919, for the twenty principal towns of Egypt. Out of 74,880 children born, 16,782, or 22% died within a year. Pathetic baby funerals go past us every day, the little body wrapped in a bit of cloth and carried by the father or some of his friends. Only among the Christian families is there any funeral ceremony whatever for children.

What is the cause of this high death rate? Ignorance on the part of the mothers explains most of it. A baby may start right, but if the mother's milk fails, there is no knowledge of how to prepare other food, or of sanitary cleanliness. As soon as a child can reach for it, he is given bread and cucumbers or tomatoes. When the child sickens no medicine is given him, and in most of the peasant villages a doctor, where possible, is feared like poision. A boy near us died of measles and the missionary went to the home. Four others were sick. (Measles here is as dangerous as smallpox at home, and vice versa.) Had a doctor seen them? No, he prescribed for the first, who died; did they want to kill the others? So great is the fear of the doctor, that disease, especially contagious disease, is hidden if possible. Not the slightest precautions are taken to prevent spreading the contagion, and all the relatives come to visit the afflicted family. With smallpox, measles, typhoid and typhus always present somewhere, one wonders that any live, not that so many die. Of course this description applies to the peasant and lower classes chiefly. There are now many homes of the better educated, where the children are treasured and

are as carefully trained and taught as any in the world. But the great mass of Egypt's population is peasant, and one can make little distinction as to religion in this matter. All are alike.

Of course the only way to better such conditions is to educate the future fathers and mothers so that the next generation will have a better chance. In an editorial a few years ago, in the Egyptian Gazette, on the appalling infant mortality in Egypt, the following rather cynical comment was made. Since Egypt is at present over populated, and a higher standard of living for the mass of the people is therefore impossible, it is just as well that no more of the children do live, and really, in many cases one feels that they are better off dead.

But what of the living? Come for a walk with me in our own village. Luxor on one side of us, and Karnak on the other have a joint population of over 25,000. Karnak, the larger, is entirely a Moslem, peasant village. Luxor is about half Christian and has a few wealthy families and a larger proportion than usual of the intelligent, educated middle class, teachers, clerks, shopkeepers, and employees in the railroad, telegraph, irrigation and post office administrations. We'll take a late afternoon walk to the temple of Karnak and back. Just beyond the gate we meet a little fellow of ten or so. He sees us in the distance and begins pulling up his sleeve, to reveal a little withered arm that has never grown since he was born, and asks for "Backshish" (a gift). He wears a good garment, and shows no par

STREET WAIFS, CAIRO, EGYPT.

ticular evidence of poverty, so we pass on with a sigh for the condition of mind in some of the peasantry that sees no shame in needless mendicancy, and teaches children to beg. A little further on some girls are herding sheep and goats. One of them picks up a little gray silky kid and runs after us to exhibit it, with the usual request for "Backshish" to follow. As we approach the temple, a dozen older boys who are chasing each other around among the stone sphinxes, run after us asking for "Backshish." A few of the bolder and older more impudent ones throw off all their clothes and dance around us naked; a sad commentary on the sort of tourists who can encourage such indecency. For they would not do it had it not been a means of winning money in the past.

Karnak has about 1500 people, half of whom must be children. One or two little schools for boys teach reading to a few. Aside from that they grow up mostly like so many little animals. The survival of the fittest has free play here.

As we return, at our own gate are three little children, gathering leaves, horse manure and cattle dung from the street. The little girl is maybe seven. A boy a little older has laid aside all clothing as being in the way, but his sister's dress drags around her feet in the dust. They scrape up the stuff with their hands, and put it in baskets on their heads to carry home and make into cakes for use as fuel.

Next day we will go calling in Luxor itself. Starting out as school closes, we are surrounded by a hundred and fifty of our own school girls mostly neat and tidy, with their bright colored dresses and parasols, and book bags, they remind us of school girls at home. Do little sisters have to carry big sisters' books there sometimes? The boys' school dismissed a few minutes earlier, but as we go by, a few bright faced lads are still lingering and give a smiling salute.

Just across the street is a little shop, and involuntarily we exclaim, "Look at that baby." The mother, bargaining at the shop, holds her baby on her shoulder and its face is literally black with flies, its eyes invisible. There we see the cause, and a little later on a blind beggar beside the road, we see the effect. I haven't the figures, and am afraid to state what proportion of Egypt's population has opthalmia, but over one half million are blind in one or both eyes. More than half our school girls have eyes defective in some way, and they come from homes above the average as a rule. Even our own American children, where all possible care is taken to protect them from flies and other contaminating things, rarely come through without one or more spells of "sore eyes." Again it is the ignorance of the mothers or indifference of the men that means blindness for the children. We have a little girl in school with one bad eye. The doctor said six weeks ago that an operation was necessary immediately or the other eye would become infected and the child be blind. The mother, a widow, wished to go at once to Assiut, but her father continues to put it off till some of the men of the family can go with her!

As we go on our way, on the other side of the street three nicely dressed little girls are coming out of an almost palatial residence. Children of one of the oldest and best as well as one of the wealthiest families in Luxor, they have known the same careful upbringing as our own. The least symptom of illness brings the doctor, the older sister at home, knows well how to manage the house and servants and care for anyone sick in the family. She is a graduate

of our school, and her sisters are with us.

We go on and turn down from the wide, clean, shady main street into a side street, literally swarming with children, pigs and dogs. The dust is inches deep, the refuse and garbage from the houses as well as dirty water, is thrown in the street. You are lucky if some of the latter does not land on your head. The pigs are pretty good scavengers and eat what the dogs do not, and enjoy the muddy spots more than we do. The children run and race, spin tops, play ball and jack-stones, kick stones about in another game, and quarrel or not, with no one to care. Most of the older ones have baby brothers and sisters in their arms or sitting in the dust beside them. We recognize some of our school girls, who, having taken off their shoes and stockings and changed their dresses, are having as good a romp as any. Then there are the regular street Arabs whose language is so foul that no wonder nice mothers wish to get their children in school at four to keep them off the street. They have no other playground. Here is a girl who was absent. "Why didn't you come to school today, Bahia?" "Please, my mother was baking, and I had to take care of the baby." So it goes. With bake day, wash day, and market day all more important than school in the eyes of the mothers, one wonders when they will ever come to understand the necessity of regular school attendance. On the other hand, when the mother has a day's washing to do, and three children under five, the last a whiney teething baby, do you wonder she wants her older daughter home for the day?

We go to a house at the end of the street where lives one of our earliest graduates. Two of her daughters are in school. They have beaten us home and welcome us at the door. In the living room are nice chairs, a table, a few colored print pictures and photographs framed, and best of all, a bookcase of good Arabic books, mostly religious. The oldest girl makes tea and serves it nicely while the mother visits with us.

From there we go toward the river and meet the water carriers bending under water skins. Some are mere boys. Also the women and girls are coming with water jars balanced on their heads. Then as we turn toward home, a crowd of boys from ten to sixteen years of age pass us carrying baskets. They have been digging and carrying dirt out from the ruins of Luxor temple all day. A happy go lucky crowd, shouting and singing the popular national airs of the day, with a deal of horse play; a good natured bunch, evidently not over wearied by the day's labor.

Perhaps we can say Luxor and Karnak are a fair picture in miniature of all Egypt. Of course the larger towns and cities have more of the educated classes, and better facilities for education, more doctors and more enlightenment. Also there are thousands of villages where no one can read, or at most one or two, and where a doctor is never seen. Now what is being done to improve matters?

Physically.

We have already seen something of the need for improving the children physically. The Government has a medical school, Kasr el Ainy, in Cairo, where about thirty doctors are graduated each year, and which is planning to double its accommodation. It is a good school, and while the graduates of no institution all turn out well, still a Kasr el Ainy doctor is usually good pro-

fessionally. Also there are always a few young men studying medicine in England, America or Beyroot. Some of these new doctors start a private practice, but almost always in Cairo or one of the larger towns. A number enter Government service as health officials. Egypt has 14 provinces and 5 governorates, and each province is divided into markazes, 83 in all. Each markaz has a health officer who is responsible for death and birth certificates in his district, for getting all the babies vaccinated by the time they are three months old, and for keeping down epidemics of all kinds. Twenty of the markazes are divided and have two doctors each, in all 103 health officers for 12,000,000 people. Of course some of these men are efficient, and some otherwise. There is much opportunity for bribery, and all work under tremendous difficulties. An Egyptian journalist writing in "El Akhbar" for April, 1917, says, "The peasants dread a doctor as they dread the angel of death. As soon as a doctor makes his appearance in a village, the patients are hurried away to the fields or are concealed under heaps of cotton sticks on the roof." Much credit is to be assigned these doctors that under the circumstances, there are not more and worse typhus, plague and other epidemics. In the thousands of doctorless villages the barber pulls teeth with the old fashioned turnkey, and a screwdriver, cauterized wounds, gives burial certificates, and in some cases treats scorpion bites properly. In most such cases the poison is charmed away by verses from the Koran and special efficacious? stones applied to the sting. Really if the scorpion is small and the child large, there is not much danger. If it is the other way around the child dies.

One of the disadvantages that most children start with is the ignorance of their respective mothers as to how to care for themselves, and of the midwives who aid them into the world, or the equal ignorance of the relatives if no midwife is employed. It is a rare Egyptian woman who will allow a man physician to attend her at such a time. Originally the midwives were entirely untrained except by experience, had no knowledge of sanitation or hygiene and were dirty in the extreme. What the women and children of Egypt have suffered from such, God only knows. Now to have a license, a woman must have some real training. (Of course still the larger number practising have had none). The local city or provincial governments have seven schools for midwives, mostly in the Delta, and of course in the large towns. Last year these schools handled 2,223 cases and paid 21,209 visits. Each is superintended by a trained English woman, and her problem in trying to teach the importance of cleanliness is a real one. Also the effort to so drill it into them that when they begin to practice for themselves, they will do as they have been taught, seems sometimes almost hopeless.

Then there are now 13 government dispensaries for women and children in Egypt, in as many of the larger towns. These treated 291,215 patients last year. There are also a few other such dispensaries under Committees in Cairo and Alexandria. This work opens a wide field for possible missionary effort, and apparently a most promising one. Not only is there the opportunity to relieve physical suffering and distress, but the patients and their friends who accompany them, are ready to listen to the Gospel message while waiting for medical attention. Those of you who

read Miss Finney's articles in the United Presbyterian last March know that the Mission is asking for nurses to open several such dispensaries, and that a most successful experiment is being made at present at Benha. The dispensary can be handled by a nurse, but according to Egyptian law, it must be under the care of a doctor who visits it once a week, and is responsible for the medicines given. So we can only open them where a doctor's supervision is possible.

Then there are 19 general hospitals maintained by the Government in large towns, and others in Cairo and Alexandria, including a large C. M. S. hospital, besides our own general hospitals at Assiut and Tanta. A part of the 40,000 or so patients treated in our hospitals are children. Tanta has a special children's ward. The Government also has 13 opthalmic hospitals for treating eye diseases. One is a travelling tent hospital that stays three months in a place. All these agencies are doing an increasing amount of good, but yet hardly begin to reach a small fraction of the total population of over 12,000,000, more than half of whom could be classed as children.

In a land where Moslem standards of morality prevail, there are of course thousands of illegitimate children, and those who have been rendered homeless in other ways. What is there for them? There is a Foundling Institute connected with Kasr el Ainy hospital of which the Director writes as follows: "The S. C. Memorial Home was founded by public subscription in 1900, and is now maintained at Government expense. Most of the admissions are children brought by the police, a few are destitute and motherless, whose relatives are unable to support them. Some are kept in the building, others are provided with foster mothers who bring them up for inspection weekly. The initial mortality is very high as the children are usually weakly if not actually ill and are suffering from hunger and exposure. The children who survive are either adopted by respectable childless couples or sent on to various charitable institutes who undertake to bring them up. The total number of children at present in or attached to the home is 73, and the average number of admissions yearly about 50."

There are two or three orphanages in Cairo and Alexandria, one a Mohammedan institution. Another for boys and girls, both are carried on by a wealthy Protestant family at a village called Sonabu. Our Mission has the Fowler Orphanage for girls, and the Calioub Orphanage for boys where about 60 are cared for in each institution. Also there is an independent Mission Orphanage for boys and girls at Assiut. All three of these are maintained by gifts from individuals here in Egypt, largely, and mostly by the Egyptians themselves. In all three Christian teaching and training is given. But one feels like saying, "What are they among so many?" in regard to all this work, for the physical welfare of Egypt's 6,000,000 or so children.

Educationally.

More has been done toward meeting the need of Egypt's children educationally perhaps than any other way. And yet in the census of 1907 only eight men out of a hundred and three women out of a thousand could read and write. The figures for 1917 are available for Lower Egypt only, but show an improvement of 1½% only in the totals, where improvement might most have been expected, for the ten years' effort. The

Ministry of Education appointed a Commission to study the question of elementary education in Egypt, which Commission completed its report last year. Among other things they have this to say in regard to the importance of education in connection with child-welfare: "In Egypt child-welfare in its wider sense is intimately bound up with the extension of elementary education. In the first place, until the future mothers are educated, little can be done to promote child-welfare in its most important sphere—the home. As the Commissioner for Education in the United States of America points out in his report for 1914: "The home, the primitive and primary institution for the education of children, is still the most important agency for education for life—physical, mental, moral, industrial, economic, social, civic. The school is still only supplementary. Any agency, therefore, that would promote right education most effectually must find some means of co-operating with the home and helping parents, who are the most constant, and should be the most effective, teachers of their children. * * * Education begins at birth, and the first years of life are most important. Loss of life or health, arrest of development, the formation of vicious habits, or the acquirement of false ideas and ideals in these years may render impossible or ineffective all efforts at education in later years."

We are accordingly of the opinion that the widespread education of girls is of not less importance than that of boys. And then, as regards both girls and boys, under the present conditions their development is prematurely arrested. Egyptian children are adults from their infancy; their outlook becomes fixed and restricted before their minds have matured. A sound elementary education is needed as a corrective. Also there is a darker aspect of the question, viz., the problem of juvenile depravity. It appears that at present the police in Cairo find it necessary to arrest as many as

STREET WAIFS, CAIRO, EGYPT.

thirty young boys every day. The Minbar of September 10, 1918, relates the following story: "A boy named Mohammed Ahmed el Leisi was sentenced to imprisonment in the juvenile Reformatory for some offense he had committed. A few days later he again made his appearance before the same judge for another offense. The judge was astonished to see the culprit again before him, but the boy explained that he had not been sent to the Reformatory, as it was overcrowded and he could not be admitted." The editor adds, "Government should not leave these children to the mercy of circumstances, shutting its eyes against the social evil, which is greatly on the increase. Is it not through the discipline and elevating influences of the school that the best hope lies of preserving children from the degredation of the gutter and brothel?"

(To be continued).

AN EVANGELISTIC CAMPAIGN DURING THE WINTER OF 1919 AND 1920.

By Rev. W. H. Reed.

TWO YEARS ago the Elders and Laymen's Movement of the Evangelical Church in Egypt was organized. It has a two-fold object—the deepening of the spiritual life and self-support. During the first year an effort was put forth to organize local committees in a few of the larger churches and to secure special gifts for self-support. At the beginning of the second year plans were laid for visiting a number of the churches with the object of quickening the spiritual life. For several months these were held in utter abeyance by the political uprising in Egypt.

However, during the summer of 1919 a few of the elders, pastors and missionaries united to intuiate an evangelistic campaign during the fall. This work was pushed forward by correspondence, the use of the Huda or weekly evangelical paper, visits, and committees.

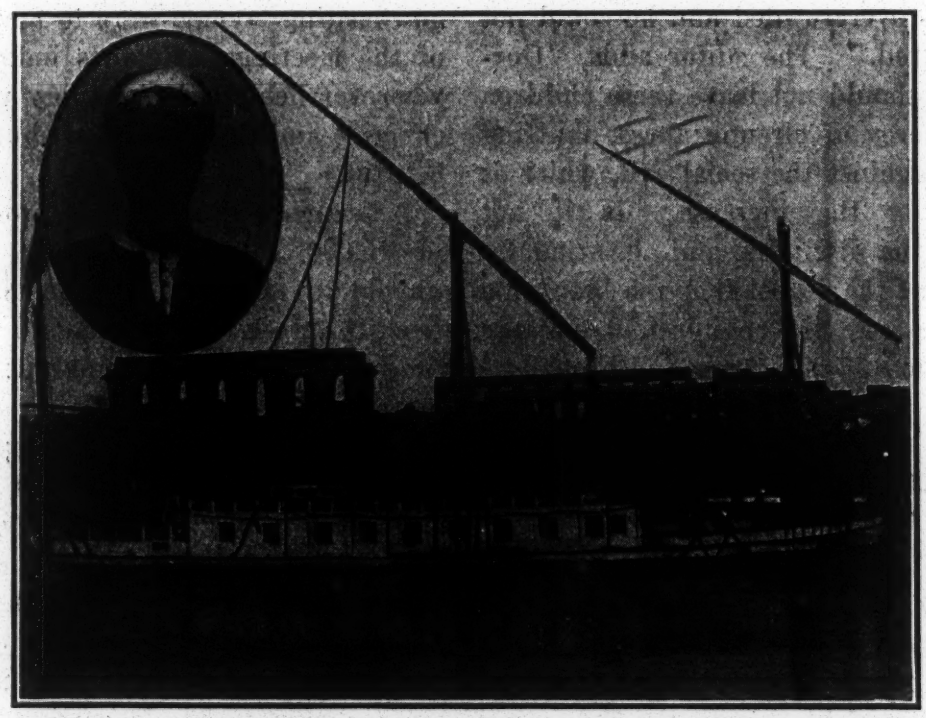
Special reference is here made to the campaign in Assiut Presbytery. Letters were sent to the pastors and leaders, the interest of the churches enlisted, and tracts promised for distribution. The churches were encouraged to conduct a series of special meetings for the deepening of the spiritual life and a list of subjects were suggested. The pastors and leading laymen were to have charge of the meetings. Reports indicate that wherever held these meetings have been effective and the tracts distributed quite helpful.

A preacher in a town of from 12,000 to 15,000 inhabitants wrote, "I am unable to express the benefits derived from the week of prayer and I have not time to report the opinions of the brethren here. Sufficient to say that many who never took part in prayer in the church have begun to do so, and now more than twenty persons lead in prayer every night. Would that I could make plain the signs of spiritual life and reviving due to the services held and to the reading of the tracts distributed. We are not surprised to learn that the little church has since become strong enough to call a pastor. The town is on the edge of the desert, far off from the railroad and lines of communication and doubtless has not been visited by missionaries more than four or five times during its history."

One of the pastors wrote, "We have received the tracts and thank God for your efforts to glorify Him and to win souls. Ten have volunteered to read the tracts to others and the eighty who heard them read have all promised to pray for definite individuals and to invite one or more to the meetings."

These are the words of another, "Five of the church members promised to read the tracts to others and fifty show that they have been benefitted by what they have heard. Both the night and Sabbath meetings have improved. Send us other tracts for they have been very helpful."

Reports from other places reveal similar experiences, a deeper spirit of prayer and increased attendance, the towns of Upper Egypt, the church with a seating capacity of from five to six hundred was crowded night after night. Often quite a number were standing at the door unable to get seats. A deep spirit of interest and prayer prevailed. The pastor telegraphed to a certain elder, a singer and a man of prayer, to come. He left his business at once and brought another singer with him thus adding to the effect of the meetings.



"OUR OLDEST MISSIONARY," THE IBIS.
Rais (Captain) Salim, whose face appears above, was brought up on the boat, his father having been the captain before him.

cold and careless revived, more regular attendance at the religious meetings, and the hope expressed that similar meetings may be held yearly.

In many towns the preliminary meetings were followed by evangelistic meetings conducted by pastors, qualified laymen, or missionaries from other places. These meetings drew large crowds of Protestants, Copts, and Moslems. The writer had the privilege of taking part in a few of these. In one of the large Since then the pastor has had another series of meetings conducted by a missionary which he says have been most helpful and encouraging.

Not only many large churches but smaller ones have moved by the spiritual atmosphere and interest produced by the evangelistic effort. One of these secured the services of three different ministers for one or two nights each and quite a lasting impression was made on the church and community.

Definite reference should be made to a large influential town some distance from the railroad. The work there has been difficult and the people hard to reach on account of fanaticism or worldliness. The preacher and leaders in the church became deeply interested and held meetings for the deepening of the spiritual life, the members taking an active part in these. Later they arranged to canvass the homes of the so-called Christians. Two hundred and fifty homes were visited of which a few were Moslem. One of the latter is now reading the Gospel. Two hundred and fifteen persons promised to keep the Lord's day by worshipping in one of the churches, Evangelical or Coptic. The Evangelical preacher went early Sabbath morning to the Coptic church to see that the promises were kept. A record of the names of those promising to attend was kept and a leader on each street held responsible for visiting and encouraging them. The preacher made a general visit through the town Saturday afternoon reminding them of their promise to keep the Lord's day holy by worshipping in the house of God. This effort resulted in a remarkable increase in attendance at both churches. Later two days were spent in fasting and worship after which meetings were held by workers from other places. Lord Radstock, an English nobleman, took part in these meetings and also conducted a series of meetings later. His visit was the means of a deep spiritual blessing to the people. They saw in him that loftiness of character which prefers the heavenly to all things earthly. Some were deeply moved and promised to attend the religious meetings regularly. The preacher himself was greatly strengthened and filled with greater zeal for the Master's service. Lord Radstock proved to be a blessing to many of the churches. He is an English nobleman who was associated with the Y. M. C. A. work of the English army in Egypt during the war. He became deeply interested in the Mission and Church work in Egypt. He offered his services for the evangelistic campaign, promising to visit churches desiring his services and to bear his own expenses. Not only has he visited large towns and cities where accommodations are good but also smaller towns and villages where he suffered trials and hardships. His position and title as an English lord drew Moslem officials and the wealthy of all classes. A Moslem governor of a large province and the vice-governor attended his meetings listening attentively to the pure Gospel message. The people are much impressed by his deep spiritual life and messages. He seldom speaks of his home or position, but always of Christ. He is constantly doing personal work wherever he is. People marvel at the way he quotes Scripture. Christ seems to be all in all in his life. He is a man of prayer and as one said, "He is literally doing God's will."

The Elders and Laymen's Movement has taken an active part in the campaign especially the secretary who is also the editor of the Huda, our religious paper. He not only corresponded with a great many individuals and churches on the subject but also made excellent use of the Huda in promoting the evangelistic work. He visited quite a number of towns in various parts of Egypt. In speaking of the campaign he said, "It has been marked by responsiveness of the people everywhere, Protestants, Copts, and Moslems. The people were ready for it. It was not due to their curiosity alone but to a deep interest in the work. The Elders and Laymen's

Movement has twenty branches or local committees in Egypt. It collected during the past year over $5000 which is special and is over and above the regular gifts through the ordinary channels of the Church. This has brought great encouragement indeed to the Synod of the Nile enabling it not only to employ all the licentiates but also to increase for the present the salaries of all preachers during these trying times. Of course the Laymen's movement is small but its influence is marked."

There is an elder belonging to the Laymen's Movement who is a very spiritual minded man. He is liberal, a good singer, a man of prayer, and an earnest personal worker. He is ever ready to serve and took part in a number of the evangelistic meetings. In speaking of leaving his business for this work, he says that his business is always managed for him when he is working in the Lord's vineyard. He said, "When I serve Him I see that my own business is much more prosperous than when I spend my whole time tending to it and this fact is acknowledged by the people also." He can point to many interesting experiences of God's special blessing upon him in his business when he himself was giving his time to the Master's service. He is faithful in personal work. The chief clerk in the government and six employees in his home town come regularly to the church as a result of his influence and also two Moslems in government service.

It has not been the aim in this brief article to write of the shortcomings of the church nor to look through dark glasses in order to paint its defects but rather to give some conception of life and energy as manifested in the evangelistic movement. It is encouraging to know that the work of the past year was largely the outgrowth of the life of the church and carried forward by the efforts of the members. But as we think of the little church which is but as a drop in a bucket in the midst of the millions of Egypt and as we think of the weaknesses and needs of the church as well as the lost conditions of millions round about, our hearts go up a deep longing and earnest prayers for a mighty awakening that would purify and transform the church into a most powerful living witness for the winning of thousands, yea millions to Christ the Savior.

BOYS OF THE MAHMOSHA SCHOOL.

Our hearts are encouraged by the fact that Dr. Sherwood Eddy is to conduct special meetings in Egypt from September 21st till October 24th. Will not the readers make these meetings the subject of definite prayer that God may make them a great blessing not only to the evangelical churches but also to other churches and that there may be a great quickening and reviving. Dr. Eddy closes his last letter with these words, "I trust that the meetings of September and October will be greatly blessed. I shall come with much prayer and we must together look to God for blessing. If we fulfill the conditions, He will surely bless us."

"THERE IS A SOUND OF ABUNDANCE OF RAIN."

—1 Kings 18:41.

By Lord Radstock, Representing the English National Council of Y. M. C. A. in Egypt.

I FEEL it a great privilege to have been asked to write an account of my recent experiences in this Special Evangelistic Campaign in the Protestant native churches under the joint auspices of the Egyptian Laymen's Movement

LORD RADSTOCK.
Representing the English National Council of Y. M. C. A. in Egypt.

and of the United Presbyterian Churches.

I shrink from bringing my name forward in connection with this work for my share in it is absolutely infinitesimal in comparison with that of this band of noble men and women who for years past have borne the burden and heat of the day, amid circumstances often of very great trial and discouragement, without fainting or wavering. I am writing to bear testimony rather to the results of their labors in creating this large well organized system of Churches, Mission centres, schools and hospital which constitute a splendid preparation for a special effort of this kind, and without which it would be absolutely impossible to undertake it on such an extended scale.

No one who was present at the Prayer Conference held at Miniah last September, could fail to be impressed by the deep spiritual tone of the proceedings, and the atmosphere which was so markedly felt. Although unable to understand the language, yet the earnest prayerful spirit manifested convinced me that in the words of our Lord, "We should see greater things than these" that "greater works than these would be done" and that, before very long. Beyond all doubt there was "a sound of abundance of rain." The practical and immediate evidence of this was seen, when the question was put to the delegates of the native Churches, as to whether they would like to have an Evangelistic Campaign in their respective Churches. Within a very short time, sixty-four churches had expressed their desire for this, and that number has largely increased since then.

When the call for volunteers to help in this campaign was then made, it was my very great privilege, like one of old to say, "Here am I send me."

From the human standpoint, it might have been thought that the time for beginning this campaign was most unfavorable, for the months of last November and December were times of grave political unrest, calculated one would have thought to unfit the people for listening quietly and attentively to the

Gospel Message, or even to prevent them coming at all. But—

"God moves in a mysterious way
His wonders to perform.
He plants His footsteps on the sea
And rides upon the storm."

And as was pointed out by Dr. Ching-Ching-Yi, a Christian native leader at a recent Conference in Shanghai, it was when Jordan was overflowing all its banks that the priests of Jehovah were told to advance until their feet were actually in the flooded waters. By this act of faith and obedience they were the instruments in the hands of Jehovah for opening up the way of deliverence out of the "great and terrible wilderness" through the way of death and judgment into the Land of Promise. Thus it has been in this work also, for God is magnified all the more, and the faith of His children is strengthened and confirmed, as they once again see, that their God is the God of the impossible.

It has been my great privilege to preach the Gospel Message, once or more times in over twenty different centres in Lower and Upper Egypt since then, and as I look back on these past days, I am filled with wonder and deep thankfulness at the remembrance of those days of blessing. For a long time previous to this this conviction had been as a burden upon my heart, that what the people of Egypt, in common with all other nations, needed more than any political amelioration however great, was God's divine remedy for restless hearts, the Lord Jesus Himself, not merely a creed or a doctrine however sound—but a living person, and that in the words of Saint Augustine written in the fourth century are as true today as ever, "Our heart is restless until it rests in Thee." Therefore when this opportunity was given to me I could only accept it with deep thankfulness, seeing God's hand in it.

I began my work in the Fagalla Church, in conjunction with my brethren, the Pastors of the native Churches. In spite of the very disturbed conditions of Cairo at that time, the audiences were large, and the great attention and the quiet calm that prevailed made us conscious of the real though unseen presence of our Lord in our midst. I have been most fortunate in having occasionally as my interpreter Elder Mitry Dewarey whose name is a household word and who besides being a deeply spiritual man is a brilliant interpreter. I have had the closest fellowship with him and his advice and experience have been invaluable I need hardly say.

Two other centres were allotted to me in conjunction with my Egyptian brethren in Cairo, with the same happy experience, although small numerically owing to the accommodation.

At Mansurah I found a very disturbed state of things, giving cause for deep anxiety—the feeling in the town was very tense, and the uncertainty as to what might happen from hour to hour was a cause for special faith and trust. But night after night the services were held in the church and although not large in numbers, there was a quiet restful feeling as the message was delivered and no trouble whatever occurred.

At Zagazig, the week previous to my visit, disturbances had taken place and the Mission premises were visited by an angry mob, but without actual damage. But our Blessed Lord came and calmed the troubled waters and brought peace and quietness. Our services were held without any trouble and God cheered our hearts by giving special manifestation of His Holy Spirit.

At the Fayoum, the special feature

was the remarkable friendliness and courtesy shown to me by the Government Moslem officials, from the Mudir downwards, in addition to attending my opening service in the Native Church. I was told by an old resident who had been sixteen years in the town that the officials had never shown such a marked spirit of friendliness before. Coming as a preacher of the Gospel and not as a visitor we could only thank God for this token of His wonder working power.

At Tanta, the conditions practically were as bad as they could be, but such was the blessing of the Lord's presence in the midst, controlling and calming the people, that there was not only no outward sign whatever of hostility or unrest, but on the contrary a spirit of earnest attention and interest amounting almost to affection on the part of some, which touched me very deeply, Moslems, Copts, both of the Orthodox and Protestant churches, gathering there in the church. Disturbances in the streets calling for the intervention of the troops but not the slightest indication of this within the walls of the church.

I spent my Christmas by invitation at Sanabu in Upper Egypt, within a few miles of Deirout, the scene of that terrible massacre of British officers in the revolution last year. I was received by the native pastor and school-master also, both of whom acted as my interpreters. The people came and listened to the Christmas message and I was greeted by the native congregation just before my address with "Merry Christmas!" or as near as they could pronounce these words. I spent my time in the fields talking with the fellahein by interpretation and eating "helba," a kind of clover, which they eat raw and to which they attach great value medicinally. They eat large quantities of this regularly.

I also visited the village of Kudia about three miles from Deirout where I was the guest of the "Omdeh" or Mayor of the village. His son-in-law is the pastor and he himself an elder in the church. The experience was a deeply interesting one and any discomforts incidental to living in a house, where the hens and chickens habitually frequent one's room, and other inhabitants much smaller also—but more trying—were abundantly compensated for by the packed audiences of these simple peasants listening with deep interest and thankfulness.

Another phase of the work was a visit to the Mission Dahabiah "The Witness" under the direction of the Rev. and Mrs. Acheson. I joined the vessel at Baliana, a town on the Nile. The pastor there is a deeply spiritual man, and he has a band of praying members of the church who are full of faith and earnest consecration, and who like the early churches in the Apostles' time out of their poverty are making noble sacrifices in order to build a new church. The present one is very old including the pastor's house and in such a state of dilapidation as to be almost unsafe.

After visiting with them, the towns of Girgah and Sohag and seeing the work done there, I went to Azziah, a small village on the edge of the desert near Assiut, and there also God graciously gave us rich blessing and the pastor told me it was "the happiest week of his life." I stayed on a farm belonging to Ghindi Bey Wissa who received me as his guest and is a real help to the work.

At Deir Moas, a village in that part of Egypt, and a place of notorious reputation during last year's revolution, we were greatly encouraged by seeing the

hand of God put forth. No trace of hostility and a readiness to know His word. This has practically been my experience with hardly any exception, possibly in one or two places.

I have been struck by the evident ability of the pastors specially in acting as my interpreters. The readiness with which they grasped my thoughts and the ease with which they interpreted the message correctly and intelligently was remarkable and is a great tribute to the training which they have received at the Protestant College in Assiut. Above all, it was a further token of the enabling power granted to them through the Holy Spirit. Naturally I could not judge of the correctness of their translation, but I have been told so in several cases by those who understood both languages.

I do not wish to imply that these audiences were always animated by a keen spiritual hunger or thirst. Doubtless many came like Zacchaeus of old, out of mere curiosity, but I have faith to believe that in many instances they left with a fresh light or quickened interest that they were lacking in before.

In conclusion may I very earnestly urge the friends and supporters of this Mission to continue in earnest believing prayer until the fulness of the promised and expected blessing is granted. In addition to the promises, we have undoubtedly very good grounds for believing that it cannot be far off. An earnest Christian native lady said the other day: "The blessing has begun." Another Christian native gentleman said, "These are the days of Jesus Christ." Another very wealthy prominent leader in the native churches is full of hope because of the change of attitude on the part of the Moslems.

The native Christians in China in cooperation with the missionaries are putting forth a well organized effort to evangelize China by systematic work in a given number of years and a "China for Christ" conference was held at Shanghai a short time ago, with representative missionaries and native evangelists from all over China to launch this movement. How glorious it would be if a similar movement could be set on foot, "Egypt for Christ," in order to carry "the leaves of the tree of Life for the healing of the nations," Rev. 22:2.

I would not like to close without expressing my very grateful thanks to my brethren both American and Egyptian who have so cordially co-operated with me and extended such generous hospitality, thus making my work not only easy, but very happy and I trust fruitful also.

We are glad to have this contribution from Lord Radstock who has been showing in a very practical way his love for Egypt and the Egyptians by going among them like a Christian brother and carrying the Gospel Message of the Lord Jesus Christ to them.

—M. Finney, Editor.

"AT SUNDRY TIMES AND IN DIVERS MANNERS."

By Rena L. Hogg.

"Christ anear us—Waketh Him workers for the great employ."

I WAS a new missionary. My call to Egypt was very fresh in my mind. It colored my attitude towards every turn of events and every opportunity for work. That God had called me I felt certain. There had been the voice within and the voice without, followed by such Providences as left to Doubt no chance to raise her head even in the hour of despondency. Almost unconsciously I looked for a similar experience in the lives of all fellow-workers, and my first intimacy with our Bible women disappointed me and aroused an attitude of

scepticism. I loved them, I like them, but I suspected their call. Their allotment to the work seemed the result of chance. What they lacked rather than what they possessed had been one of the deciding factors. Some lacked eyesight. One had been born so marred as to debar her from the hope of marriage. Others were widows or unhappily married. All alike shared the poverty which enhanced the value of the meagre salary accorded to such laborers.

Of course these gruesome disabilities could be labelled "Providence," but one might question whether they constituted a call. And what about the inner Voice? The desire of the soul, the challenge of open doors, the vision of a world's need —these I imagined to have had force rather in the souls of the missionaries who had employed them, than of those they had chosen for the work.

I have learned many a lesson since then from those who labor with us in this land of their birth and our adoption. Amongst them I have learned the danger of quick judgments. I have learned painfully my many disabilities, and joyfully what worth may hide in unsuspected quarters. I remember one dear old soul the result of whose work I long held at a discount. Her face reminded me irresistibly of a comfortable tabby-cat; and though I am fond of cats I fail to revere them! Long years of service had worn deep ruts in her daily rounds of visitation. Prayer was impossible to her in the presence of another. Her reading was very faulty, and she could never expound, though occasionally she might expatiate if a spiritually minded pupil happened to touch the hight chord. I knew her to be a sincere and humble Christian, but ought she to be a Bible woman?

Not for years did I realize how many women that dear old mother in Israel had taught to read the Gospel. Many of them finally outran their teacher, though she continued to visit them till the day of her death, after ceasing to receive remuneration for her toil. In this way she kept them faithful to their reading, though she could no longer improve its quality. Never shall I forget the day that God gave her the joy of her sister's conversion, an event that startled the whole community. The sister through a long life had earned her daily bread by the sorrows of others. She was a mourning woman, one of those who compose and lead the wild Arabic chants that tear the heart-strings of women who are bereaved. I, too, tried to turn her from her ways, but where I failed this old soul, the furrows of whose round face had suggested a cat's whiskers, and whose faded, blinking eyes recalled pussy by the fireside—to this dear old soul had been given the privilege of leading the prodigal home.

What unsuspected values may lie in what one has thought of small account. As to God's call, the variety we see around us in nature mirrors for us His unseen doings. He Who is the same yesterday, today and for ever has constantly new surprises for us, making us say with the Psalmist: "How manifold are Thy works." His dealings with each human soul are unmatched and unrepeated, like a life's history or a human face.

The following incidents illustrate the varying roads that are travelled by the souls God calls, the varied means by which the Lord of the harvest answers our prayer that He thrust forth laborers into the waiting fields. The first two tell of volunteers who heard a call not mediated by any human voice or will. In the first the motive was gratitude for

special blessings received, and in the second doubtless just such motives as are being pressed home with fresh urgency on the young people of all churches today. But when we come to the third, outside agencies are much to the fore, while in the last, temporal need becomes the channel of God's grace, bearing the soul on to a service as devoted and spontaneous as that of missionaries to whom coming to Egypt has meant curbed ambitions and financial loss.

***A Vow of Gratitude.**

Her homely little face lit up with a sunny smile as she stood at the office door. She was just delicate orphan girl, with very weak eyes—the result of neglect in childhood. Once she had spent several weeks as a patient in the Mission Hospital, and had won the hearts of all. Now she came with a request: "Might she work for a short time as ward-maid?" She knew the work was hard, she knew well that she was far from strong; but, she told us, she had made a vow to God that out of her love to Him she would for a short time serve the Hospital. Who could refuse such an offer or resist such a plea?

A month passed away and again Rifga stood at the office door. But this time no smile transformed her features, and something very like tears stood in her tired young eyes. She held out her little brown hand in which lay forty piasters, her month's wages, as she said in reproachful tones, "Yd Sittie," (my lady) "I told you I wanted to work for God, but they have made me take this money, and so my vow is broken!"

***The Call of a Needy Field.**

Towards the end of May, 1918, we were feeling rather dispirited. A long summer lay ahead of us. Our Mission Hospital of 150 beds was almost full, our nursing staff owing to war conditions was very inadequate even for the cool weather, and there was no hope of anyone being free to lend a helping hand.

We were wondering what we were going to do for these very hot months, and how best to place the work, when we were disturbed by a knock at the office door. A moment later a very sweet-looking Egyptian girl entered. She was dressed in European garments and spoke good English. She said she had heard of our need of nurses and had come to offer to help us during the summer months. We were surprised and pleased, for well we knew that among the upper class it was still considered *infra dig* for an Egyptian woman to work. Moreover we doubted her ability, and so though we thanked her for her kind offer we refused her help, and she left us, saying little but looking much disappointed. Three weeks later she and a friend came saying they had vowed to help in the hospital, and could we not reconsider the question? And after making the work appear as hard as possible we decided to take them on. Now, looking back over the summer, we often wonder how we could have got through the work had it not been for those loving, willing helpers who, Egyptian ladies as they were, braved the displeasure of their friends and the customs of their country to come to our aid in our hour of need.

***Clay in the Hands of the Potters.**

She was only a little, rough unattractive fellaha (peasant) girl who had all her short life sold onions in the streets, as her parents had done before her. But the hearts of the Hospital ladies were touched by her loneliness and the lack

*Reprinted from an article in "The Nursing Times" (English), by Miss F. L. Jackson-Bennett, of Assiut Hospital.

of those little indescribable things that bring joy and pleasure into the life of even the poorest child at home. So they decided to take her into the Mission Hospital and train her to be a ward-maid. How trying those first years were, not alone for the girl, but also for her Western friends! Everything that she took hold of that could break, would break! If she carried a tray she was sure to fall, and there seemed to be an evil fate over the child. Yet she persevered, and it was only because the nurses realized how hard she was trying that they were able to have patience with her during those early days. Her grit and determination were truly wonderful. How many girls would have given up and gone back to the comparatively easy, care-free life of onion selling! Possibly her devotion to the nurses helped her; hers was a very affectionate nature, though—quite unlike her race—she found it very difficult to show her feelings.

Six years passed away and Sirah was still in Hospital, but what a difference! Quick, observant, easy to please, she had won the confidence of all, and was considered one of the best ward-maids in the place. Both she and her Mission friends looked forward to many years of mutual love and service. Alas, for life (a woman's life) in Eastern lands! Sirah, though at heart a Christian, came of a Moslem family, and one day while helping a patient in the wards she was seen and coveted by that patient's Moslem husband. She pleaded with her parents to let her alone, and her father seemed inclined to soften towards her, but her mother shut her up with the cruel words, "Mush al la kefic!" ("It is not what you wish!"). Word came that the man was willing to give only $50 for her, and her father thought she was worth more, so the would-be husband went off in a rage. A week later he returned and said he was willing to give, besides the money, several cans of dripping. So the parents let him have her. She was married off at once, and her friends, though heart-broken, were powerless to help.

And now in her husband's home she lives the monotonous life of a fellaha woman, her one joy being when she can get up some rare excuse to visit the Hospital.

How many are there in Egypt who, like Sirah, would never find their way into Mission service were they not guided thither by those who have trodden the path before them! How many a one like Sirah would gladly give her whole life to such labor were she the mistress of her fate!

But if circumstances can thus bar the road to public service, at other times, as in our closing incident, they are the very beckoning of God's hand as He points the way to a wider usefulness.

A Pillar of Cloud.

A woman lay a-weary on a hard mattress in a small and comfortless room. It was no dangerous illness, but her skin was dry and hot, every bone in her body seemed to assert its existence by a separate and particular ache, while her throat felt like a live sore that made swallowing not only a dread but a strangely fascinating dread, which constantly betrayed her into useless and dangerous experiments. Near her stood a goola of water, and innumerable flies, her only companions, alighted now on her face and now on her hands, or crawled lazily over some dry bread, the remains of dinner, on a mat near by. Worst of all, her mind had at last joined forces with her physical foes. Usually patient, drilled by long experience to a gentle acceptance of her lot, today her

spirit had risen in revolt. "How long, O Lord, wilt thou forget me for ever?" This today was the cry of her heart, "How long shall I take counsel with my soul, having sorrow in my heart all the day long. How long shall mine enemy be exalted over me?"

Her husband had been the enemy of her happiness and of her home. Her married life had been a weary pilgrimage, whose milestones were her children's graves. How many had been given to her to waken hope and love and longing, then droop and fade and die! A son and a daughter had been spared, but in the case of the former it was her hopes and dreams whose grave-stones had marked the miles of life, for he was following the road his father had trodden before him.

She had been but a girl when she married. She had accepted her husband's surliness without complaining, and even his outburstes of violence had aroused no rebellion in return. When he lost position after position through some stormy passage at arms with those he served she had been ever ready to intercede, exerting herself to the utmost to win from him willingness for fresh endeavor, and to win for him a further trial by reluctant employers who pitied the sweet and patient wife. But his periods of idleness were growing more and more protracted as he clung to his selfish leisure with the obstinacy of a mule, and for the past month their whole diet had been plain bread, sometimes dipped in cummoon, a spicy pepper, or more occasionally with some green herb as a special relish. No cooked food had passed their lips. She was looking with growing disgust at the crumbled remnants of their family dinner when suddenly a question faced her that drove her heart to still lower depths. She was already in the debt of compassionate friends; then how much longer could even a diet of dry bread be available?

It was at this point that out of despair a ray of hope was born. Out of clouds of darkness came the call of God. Her thoughts had reverted to her husband. "That is his nature. What can I do?" she had sighed. The words had been often on her lips throughout the years, in a tone that had expressed the unanswerable, and thus pronounced they had seemed to epitomize her existence. But as she lay thinking the refrain repeated itself with an altering inflection. The accept began to fall questioningly upon the "what." Could it be that into the multitude of her thoughts the multitude of God's mercies had followed her, and that He would reveal to her a way of escape to which she had hitherto been blind?

The suffering woman had one talent—she was able to read. She had been one of the pupils of the Bible woman I had under valued. She had been a ready learner, and soon acquired all that her teacher had to give. From that time she had turned to the Book an obedient ear and henceforward it had proved a frequent comforter. Not only so, but her talent had been laid out at interest. She had introduced six of her neighbors to the mystery of A B C and three of them were already reading the Gospel with some degree of understanding. While teaching them she had been able to forget her troubles and, returning, life again the burden of life with renewed courage.

"That is his nature. What can I do?" "What?" The refrain, repeated in the accent of hope, quickened the sick woman's memory. Pictures of the past sprang up unbidden, pictures not of life's sorrows but of its compensations.

She saw herself, the young wife, studying. She remembered the pleasant breaks in life's monotony, the discovery that she could spell out a new lesson unassisted, the first day that it brought a message direct from her Lord for her own particular needs. As picture after picture glowed and faded on the canvas of her memory, new pictures followed of a future yet untried. She was no longer the learner, but the Bible woman. It was she who was going from door to door—not just to the few neighbors around, but far and near—known, recognized, dedicated to the service. Was it not possible? What a joy it would be! And it would require only some energy and contrivance to secure the needed time. The Lord would help her. It could be done, and surely the missionaries would be willing to employ her? Perhaps it was for this the Lord had brought her to such extremities. He had made the clouds His messengers. He had come to her on the wings of the storm.

Years have passed since then, and we have still no worker more welcomed by sorrowing hearts than the one whom trouble led into the service. The same God Who "wakeneth the ear to hear" has wakened her "morning by morning" to give to her the tongue of the taught, that she may be able to speak a word in season to her that is weary, to comfort all that mourn and preach the glad tidings of the Gospel of Christ.

"This hath He done and shall we not adore Him?
This shall He do and can we still despair?
Come, let us quickly fling ourselves before Him,
Cast at His feet the burden of our care."

EGYPTIAN MAGIC.

Egyptian Magic is intertwined with the healing of disease, so this title was intended to introduce an article on the Medical Work which is being done in Egypt, but our doctors and nurses have been so busy that they have not had the time to write anything about this branch of the work. The readers of the Magazine can take this as an evidence of the fact that much is being done in this branch of the work, and that the call is great for more workers, and more centers for this type of mission work.

Medical Work opens the Gospel door to a large class of people quite unreached by other methods of mission work, and this fact should be emphasized much more than we have ever done so as to increase our facilities for doing more and more medical work, always being careful to link it up surely and effectively with the giving out of the Gospel message.

The two Mission Hospitals, the one in Assiut, and the other one in Tanta are doing valiant work for the Kingdom in Egypt, and we praise God for these institutions. Many of us who are engaged in the evangelistic work in the villages see the opportunity for a simple type of medical work, where the many little ailments of the multitudes could be treated by simple remedies and not needing the services even of a professional medical man or the resources of an expensively equipped hospital. Such a work can be easily carried on by a good practical nurse and with a very simple equipment. Already such a work is being exploited by the Government, and the village barbers, after taking from time to time, a short course in practical nursing, are the ones who administer the remedies, especially in the smaller villages. Surely a mission staff could get together a set of workers well enough equipped to do a similar work, and then the crowds gathered together at these centers would be in hand for the Gospel message. Under no other circumstance could such a crowd be gathered together, and in no other way will thousands of village people ever have the opportunity of hearing the Gospel message.

A beginning has been made at this sort of thing in the Dispensary at Benha, and as many of you already know from articles which have appeared from time to time, Miss Holland has been making a great success of the enterprise. Mrs. McLaughlin will tell us something more of this work. Miss Holland is due to go home on a much needed furlough, and so the question is, "What is going to happen to the Dispensary?" Unfortunately, there is no one as yet ready to take her place, not even till she will return. We all are hoping that there will be a goodly number of young women in America, good practical nurses, who will be willing to give up the more professional work in Hospitals, and come out here to Egypt willing to undertake and develop this Dispensary work, willing to

deteriorate professionally, if only the simple needs of these village people can be met, but with the wondrous result, that many have had their only opportunity of hearing the Gospel message.—M. FINNEY.

TO SEE WHAT HE COULD SEE.

By Mrs. Ralph T. McLaughlin.

"MOHAMMED, you're fired," the words floated distinctly out on the fresh, damp morning air. The speaker evidently was not altogether happy. Over the gate was the sign, "American Mission Dispensary" which but added wonderment as to the why-for of those rather crisp, clearly asserted words. And so it happened that, with curiosity-laden steps, the passer-by turned back to enter the gate, and to present himself at the clinic door.

"Well," said Miss Holland, as she greeted her sympathetic visitor, "look at this place, the floor isn't clean, the tables aren't wiped off, the servant's bed and breakfast are still in the corner, people are gathering outside, and the doctor will be here any minute." And then her face broke into a smile for Mohammed, "the fired," was hastily effacing the signs of an hour's laziness. "No," she said, answering the unspoken question, "I fire him, but he doesn't go, and I am glad he doesn't for he really is a clever lad and I could not get along without him."

To himself, the stranger thought, "Someone was telling me about this place, I think I shall wait awhile, perhaps I shall see for myself." And so, in accord with the Eastern custom which permits anyone to linger anywhere as long as he chooses, the visitor, who was not an Easterner but who had imbibed many of its customs, as we all do, found himself a chair in the corner of the room and settled himself as for a comfortable stay of some length.

Shortly, the doctor arrived and work began. The watchful stranger was much impressed by the classes of people who came. There were the poor women and children by the score who were able to pay only a small fee, there were the extremely poor who had only one article of clothing and almost no food, there were the owners of land, as well as men of the respected teacher class and the head-men of villages. And the pay they brought was as varied as those who offered it. The very poor were treated free of charge. Some could not bring money but came carrying a dozen eggs in a tin can on top of the head, or a bowl of milk or native bread. Some of these offerings were not useable and were not accepted, but one unusual though it was, tempted the lady doctor beyond endurance. It was tied up in a faded handkerchief and was nothing other than a cup of tea-leaves and a handful of loaf sugar. The well-to-do land-owners paid well, provided the nurse was rightly informed by preceeding patients or was not deceived by poor clothing.

"I would like to ask," began the visitor, and Miss Holland started, for she had quite forgotten his presence there, "is this a sample of what goes on here every day?" "Oh, yes," he was told, "it is very much the same every day except for the frequent unusually interesting cases." And, in the course of the next hour, he decided that there were many of these 'unusually interesting cases" for on doctor days they were all there to be examined. One man who had been given worm medicine a few days before, came in very angry because he had not been relieved of as many of the offenders as his friend. The doctor and nurse with well controlled faces ordered a repetition of the treatment. Another man had a syphilitic jaw, so

AMERICAN MISSION HOSPITAL—ASSIUT.

1—Patients waiting for admittance. Before entrance they receive a gospel message from the hospital evangelist.

2—At work in the operating room. Fifteen of the "407" are to be nurses.

Courtesy United Presbyterian Foreign Board.

THE PRESSLY MEMORIAL INSTITUTE CLASS, 1918.

The largest class ever graduated from this Instiution, founded in 1865.

"They are a fine lot of girls," says Miss Ruth Work, Superintendent of the P. M. I., "and all making good. I think some of them are doing exceptionally well."

offensive to the nostrils and to the sight that the nurse, accustomed as she was to ugly sores, almost fainted. "This," the doctor remarked, "is simply innate wickedness coming out." An arm was treated in which gauze could be packed for a foot where the flesh had been eaten away by cancer. Even the children suffer from the sins of their fathers as the Bible tells us. One child's arms and legs were raw with syphilis, inherited from its parents. Almost all who came, whether from the rich or poor, had some form of sore eyes added to all their other troubles.

Miss Holland and the boy in white at the right and the man in white at the left constitute our clinic force.

There were women—number of them, old and worn out before their time, suffering with all kinds of diseases peculiar to women, due, chiefly, to neglect and mistreatment. One came all bruised from her husband's beating, another with her breast half torn out by a machine over which she was working. Still another had an umbilical rupture, was divorced with a ten days' old baby and had nothing in the world with which to make her living except a little patch of lettuce.

The train came which took the doctor back to his home and Miss Holland continued work on the sore-heads which, to the stranger, seemed so purely a work of charity that it impressed him most of all. No one else would care to bother with them—the task was so disagreeable. First, the child's head was shaved, then scrubbed with soap, water and brush, and, finally, scraped with a little knife until all the hard, dry scab had been removed. This was necessary in order that the medicine might penetrate the scalp and do the healing. These preparations made, the ointment was applied and the head tied up in a handkerchief. Each day the head was scrubbed and scraped and annointed until long after the open sores had healed and even then no promise could be made for a permanent cure. Many of these cases were treated free of payment for the disease breeds best in filth, and these were beggar children who had little care and almost no homes.

At last the stranger rose to go but could not refrain from asking one more question. "These medicines, do you buy them all in Benha? How fortunate that there is a drug store here." "No," was the answer, "we buy some in Cairo and some in Tanta, we have friends in the drug business in both places and so get much better prices than here. That five-gallon tin of castor oil, Mr. Walker brought up from Tanta. There is a railway ruling that oil of any kind cannot be taken into the passenger coach, but we were needing that very badly, so he wrapped it in plenty of paper, put his shaw strap around it and walked through the gates and on to the platform trying to act as though he was only carrying a kodak. The first time he told me about it, he said it weighed fifty pounds, the next time, a hundred pounds, until I grew afraid to ask him to tell the story. That quantity of cotton he brought from Cairo in the same way. The gauze and bandages used thus far were some given me by the Red Cross when I concluded my work in Jerusalem last year. We have had some things

shipped to us but they came in a broken condition and so mixed that we were not able to use them. Hence most of the medicines are carried in."

Outside at last, the stranger thought he had seen it all and was well satisfied with his morning, when he noticed a neat little woman sitting beside three children telling them a story. The story proved to be about Gideon and the children were eager listeners. A moment later she was sitting with a group of women and telling the story of the raising of Jarius' daughter. The women would interrupt to ask questions and to offer their own explanations. Even the men would join the group to listen. Nods of approval and an attempt to repeat it to the women showed that they were understanding. After all he had seen, this seemed to add a benediction to the work of love and mercy that was going on inside, while into his heart there stole that verse of Scripture which his mother had taught him:

"Bless Jehovah, O my soul, and forget not all His benefits;
Who forgiveth all thine iniquities; Who healeth all thy diseases."

A TYPICAL MISSION STATION—AN IDEAL MISSION STATION.

By Rev. H. E. Philips.

WHAT IS a typical mission station? And what is an ideal mission station? Types vary, so that in a given country there might be almost as many types as stations.

The answer to the second question would depend on whose ideal was being presented. In reality there never has been and there never can be an ideal mission station because the goal before every missionary is complete evangelization of his field and the moment this ideal is reached the field ceases to be missionary ground. Moreover our ideals change with the growth of the missionary's vision and his conception of his calling. Some years ago a missionary visited a neighboring station of his own denomination and finding three ordained men, one only a beginner, in this one city remarked, "I should say that this place is pretty well manned." But it is quite safe to say that the same missionary, were he to visit the station today, would make a very different estimate of the missionary need, largely because his ideals of mission work have changed. Was it not Morrison, the great pioneer to China, who said, after several years of strenuous labor, "If after one hundred years of missionary effort there are one thousand converts from heathenism in China, we can say that we have done very well."

The one hundred years have gone by and when the Centennial of Chinese missions was celebrated over two hundred thousands had accepted Christ as their personal Saviour. It was not that Morrison had low ideals of mission work but because conditions in his day were so exceedingly difficult that the goal he set seemed very high. The opposition of heathenism then was very similar to that of Islam in our fields today. Last year there were but eight baptisms of Muslims in all Egypt. Were it not for the history of men like Morrison and the known results of their labors our expectation of fruit might not be very large.

It was our privilege two years ago to visit China and to make a brief study of the work of missions in that interesting land. Conditions were very different from conditions in Egypt. At Nanking we visited some of the missionaries in their comfortable houses with their pretty lawns, almost like American

homes; we were taken through well equipped schools; we spent a while in the language school where young missionaries of different denominations were being trained for service; we attended several class sessions in the Union Theological Seminary and the Union Bible School for women, and we said this is certainly nearly an ideal mission station. But when we talked with some of the experienced workers and learned of the burden that was on their hearts because such a small percent of the people in that great city was really being reached with the gospel message we were driven to the conclusion that as in Egypt so in China it is difficult to find an ideal mission station.

We are seeking to plant in every mission station a type of Christianity that will be self-propagating. We are endeavoring to inculcate principles that when put into practice will bear fruit unto eternal life. Our goal is the complete evangelization of the whole people. In every station we are seeking by this means and by that to make Christ known as a personal Saviour. When we look at the work under our hands we are bound to observe much that is not ideal. We have a splendid missionary machine as to organization, and considering the number of workers our equipment is good. From what we have observed and have heard of other missions our own seems to run with a good degree of efficiency and smoothness. We are grateful for all this but we must confess that our results are far from satisfactory. In our colleges and in some of our schools there is real fruit, for which both the sower and the reaper rejoice. These seals on the missionary operations in Egypt are an evidence that some of our number are being used as instruments in the hand of the Master for the accomplishment of His will. Moreover the by-products of our efforts as manifested in better education, better morals, better homes and higher ideals are a source of satisfaction, but the ideal of true missionaries however much they might differ the one from the other, would go far beyond anything that has yet been accomplished.

The great central problem in Egypt is the evangelization of the Muslims. More than ninety percent of the population here is Mohammedan and when we stand before the great mountain of stolid indifference to the gospel message it takes the faith of a Zerubbabel to believe that it will ever become a plain. Yet the ideal that is before every station, and the mission as a whole, is the evangelization of this great Mohammedan population. This ideal has found expression in what we call the four hundred and seven movement. Egypt's portion of new missionaries in this plan for a fuller occupation of the field is two hundred and forty-one. In our scheme for the distribution of these workers we have planned to place one evangelist at least in the larger centers for direct work in the city and one evangelist for work in the villages surrounding the central station.

Where we have schools plans have been made to allow one man to give his time to school work and the larger schools are to have men for direct evangelistic work among students. Not only are we planning to enlarge the work in the existing centers but to open many new stations where the workers will be in more direct contact with the people than is now possible. The plans for workers under the Women's Board are the same in general as for the Foreign Board. A new feature in the Women's work is the establishment of clinics in

many of the stations. Our experiment in the Benha clinic has proved very successful. Beside the workers in the stations there are to be several general workers who will do literary work and be secretary for Young People's work, and builders and business men.

In this distribution we are endeavoring to place an evangelist in the center of a district of limited proportions so that he may reasonably be expected to get in touch with all the people of his district. Each center will have its force of Egyptian helpers in evangelists and Bible women so that the message may be heard by all the people in a comparatively short time. In the smaller towns and sections there will be one missionary family and one woman missionary beside the native helpers. In the larger towns there will be perhaps a doubling of the force with possibly a clinic and considerable school work, while in the very largest centers we hope for the addition of five or six new workers from both the Foreign and the Women's Board. We want enough doctors to man our hospitals properly and enough educationalists to make our schools a credit when compared with the best Government schools and we want enough evangelistic workers to follow up those touched in hospital or school and enough to enter every open door in every village in the land. This may be said to compass our ideal.

But what is the real situation in every mission station in all Egypt. If you should visit Mansoura, Zagazig, Benha, Beni Suef, Fayoum, Luxor you would find one missionary family and one woman missionary attempting to cope with the problems involved in evangelizing a million or a million and a half of people. There is either a school for boys or one for girls in each of these stations and in some a school for both boys and girls. The missionary home is usually recognized as the center of operations. Here there are callers from day to day and usually several of them in each day. Some are friendly visitors who come without very much aim and this class usually leaves without having received very much apparent benefit and without imparting much. Some are workers with their problems, some are inquirers, some are seeking help, some have difficulties that must be faced and a solution sought. In many of these homes the missionary wife beside the management of her home has the superintendence of two or three Bible women. These come perhaps once a week for prayer and Bible study and making report of their work. In some places there is in the home a weekly meeting for the women of the church. Aside from the duties that come to the missionary in the center where he lives his greater task lies outside in the villages.

In Egypt there are three thousand, six hundred and twenty-one towns and villages and of all these there is work of some kind in perhaps three hundred and fifty while possibly as many more get a single gospel message during the year. And that does not mean that everyone in the village gets the message, but possibly forty, fifty or a hundred and usually this kind of a meeting draws mostly nominal Christians and the great Mohammedan mass remains untouched or nearly so. Perhaps some of the duties that have fallen to the writer in the past few days may illustrate the variety of work a missionary has to do. The past two nights have been given to meetings at our Boys' Club. Last Sabbath the missionary preached in the local church. Last week three Muslim boys spent a whole evening discussing the claims of

Christianity. They promised to come again on the following Monday evening but for some reason did not appear. On Friday of last week an evangelist came in with a story of debt. He had used up his whole month's allowance and was in debt about five pounds. He wanted me to buy his bicycle or to loan him five pounds with the bicycle as security, to which I agreed. Later he came and asked for the bicycle as he had found a purchaser who would give him a little more than five pounds. Letters came from another evangelist asking for permission to mend a broken pump on our school property and money to provide for the expense involved. Another evangelist wanted a lamp for night meetings in a new center where he was working. A pastor became ill and wrote in asking that the missionary provide for his pulpit while he took a month's vacation. Last week we had a committee meeting at the mission residence preparing for the Eddy meetings next autumn. Just preceding this we had had a three-day conference for all our evangelists in the Tanta and Benha districts when together we studied the epistle to the Romans. At about that same time a house had to be rented for one of our fellow missionaries. Meantime we have had some interesting conferences with two Jews who have come under the influence of the Gospel. Today a young Muslim doctor called at the house and an hour was spent in earnest conversation over the way of salvation.

Such are the calls to service in this station and it is safe to say that they are typical. In every station we keep longing for the time when there will be more workers and a better equipment for all than we now have in order that our ideal for complete evangelization may be reached. Whether in a missionary stronghold like Assiut, with college and schools and hospital and evangelists and a strong native church or in the midst of the almost solid Mohammedan population in the villages around Tanta; whether in the metropolis at Cairo or in the little town of Luxor or Benha the ideal is one, that we may become all things to all men, that we may by all means save some.

SOME EVANGELISTIC ENCOURAGEMENTS AND HOPES.

By Rev. Ralph T. McLaughlin.

NO DOUBT the fondest hope of a new missionary to Egypt is the direct leading of Muslims to Christ. And no doubt one of the greatest disappointments, is his inability to do so at once. He must confine himself almost literally to studying the Arabic language for the first two years. And what a monotony that is. But what a refreshment as that period proceeds, to see some of the real results of the older missionaries planting and care. Even then personal work among Mohammedans will not begin to yield the numerical results of an ordinary revival in America. But let me tell you some of the things that have encouraged me this one year I have been in Egypt, and some of the hopes for the evangelistic work of our mission.

In the larger cities the new missionaries find that they, too, have opportunities for preaching and personal contact, in their own tongue. This opening is not limited to the English speaking foreigners. It includes a class of the very people who have drawn us to Egypt. They are the educated Egyptians who speak English quite well. Some have been educated in our American Mission schools, some in Government

schools, others have gone to England or America.

Several Mohammedan students of law came to our mission in Cairo asking that they might be allowed to study the Bible together. They explained that their motive was purely literary. The missionary of course explained that this motive would be to lead them to see that Jesus is their Saviour as well as ours. Several such classes are now going on with an open understanding of each other. How encouraging, for "dotings about questionings and disputes of words, whereof cometh envy, strife, etc.," is eliminated as far as possible, and the Holy Spirit is depended upon to turn the heart. Who can measure the possibilities right here? The power of the Holy Spirit is unlimited.

Recently two Mohammedan men accepted Christ as the Son of the living God and as their personal Saviour, and united with one of our largest Egyptian churches in Cairo. The pastor said that on receiving them, they gave as satisfactory answers to his questions as any he had ever received.

Within the last few months I was told of a very promising conversion. He was a keen young Mohammedan, the son of a wealthy land owner, and well educated. He went to America shortly before the war broke out. While there, a friend, the Captain of a ship, invited him to accompany him on his run up to Canada and return. When they reached Canada they discovered that war had been declared, and that Canada's best young men were enthusiastically giving themselves to the great cause. This young Muslim caught the fever, passed the rigid examinations and joined up with a machine-gun squad in the Princess Pat Regiment. He fought through the full period of the war, receiving several wounds, and then returned to Egypt. His home was near Mansurah, one of our mission stations. Being educated he knew more or less of the beliefs of our Gospel, and then our missionaries at Mansurah had become his friends, and through them he learned more of Christ. Finally through the influence of their lives he came to believe that theirs was the only satisfying and sufficient religion.

He decided to follow the Master, so he continued to study God's Word and asked to be baptized. Then began persecution. While it is true on the one hand that the way is open for Muslims to accept Christ, now as never before, on the other hand there are cases where the price must be paid. This case was one of the latter. His father had died and left him his wealth. His uncle attempted to keep the wealth from him, and sent him from home with only his wearing apparel. He went to one of his friends, a Bey among the nobility, where he usually stayed when he came to Cairo, but this time he was refused even an entrance. He went to a hotel and prayed that God would help him. The next morning early the Bey came to the hotel and asked pardon for his rude treatment. Since then the Bey himself has been investigating our religion, and has maintained an especial interest in the young Mohammedan Christian. On one occasion he gave a large sum of money in order to overthrow a plot which the uncle had secretly schemed to ensnare the young convert into the hands of the law. His enemies strove to prove him insane, to have him imprisoned and ultimately to kill him. Attempts have been made on his life. But Jehovah is supreme. Not only has his life been spared so that he is a living epistle known and read by the Moham-

medans, but in the courts he has been able to maintain his wealth in his own name, so that now his power for good has increased. He was written letters to all the Muslim converts he can discover, and has brought them together in Cairo for a special prayer meeting. Who can tell what power God will wield through this source? Let us pray that he may be used mightily.

Now for a few of the reassuring features of the evangelistic work, out in the districts, especially as I have seen it in Benha district. The evangelizing agencies in Benha are, the dispensary, the street Sabbath School classes, the mission schools for boys and girls with their Christian heads and teachers, the local church with its pastor, the evangelists and Bible women, and the resident missionary forces.

The clinic witnesses in one fashion. It offers its physical help in the name of the Master. On the wall of the treatment room hangs His picture with His arms outstretched to those in need. In the reception room is the Bible woman explaining to the people what He offers them. It is certainly not unlike the cases when they brought to Jesus their deaf and dumb and lame and blind, that He might heal them.

There are three Sabbath School classes which preach Christ to one hundred or more of the miserably disregarded little nonentities from the streets. Some one suggested naming this class, "The Great Unwashed." Nothing could be more appropriate judging from physical appearance. But sometimes "God chooses the base things of the world and the things that are despised, that He might bring to naught the things that are." It is possible that some great result might issue from this source. The children of this country have wonderful memories and some of them can repeat all the Bible stories they have heard since the classes began. As we came through Japan we saw the cliff in the Inland sea where hundreds of the native Christians were hurled into the water. This was an attempt to exterminate Christianity from the country, but one hundred years later when missionaries again entered Nippon, they found families who could repeat the Lord's Prayer. Some had escaped the massacres, and handed down from generation to generation, the things they had committed to memory. What power is stored up in these children's minds.

I suppose the reach of our American Mission schools can never be measured even in an evangelistic way. The chairman of our educational board has told me of instances where the influence of a Christian teacher in the school has swept throughout the village. A teacher in an up-country school said that they expected a good percent of the pupils each year to accept Christ. In this fanatically Mohammedanized Delta the percent is smaller. But even here the schools have been a direct and indirect door to the Salvation of many.

Of course the life and work of the pastors, evangelists and Bible women, scattered as they are among the Muslims, is a counteraction and restorative to the poisonous system created by the prophet.

Aside from the direct evangelistic consequences of the above instrumentalities, there has come to the Mission an authority both in the eyes of the Government and of the people. It is usual to meet officials and leaders almost every where in Egypt who thank the Mission for their enlightenment. It may be through this very prestige that a larger evangelistic victory will some day be introduced.

Do we believe the Mohammedans are more accessible now than ever before? We do; for many reasons. Here is one: The senior missionary has taken me with him into quite a number of villages. Some of them were fanatical Muslim villages. We nearly always went directly to the house of the Omdah, (mayor), where we met him with his colleagues, the leading men of the place. Never once have we been opposed or badly treated. On the contrary we were received with courtesy and shown honor. The missionary has in some way or another brought to them the message of life and they have been interested. They have even come to the place where they ask us for the scriptures. The missionary said it was only a few years ago that they were antagonistic and threatening. The learned men of the village used to drown the sound of the missionary's voice every time he attempted to speak. Perhaps the only reason they refrained from violence, was the fear of the law.

Notice this instance in contrast with the above. The missionary took me, just recently, to a Mohammedan village. The Omdah was not in his house. He had gone to a funeral. We followed him and found him with about one hundred other men mourning over a lost friend. He greeted us and ordered chairs and coffee for us. The men gathered around us to hear what we had to say. The missionary conversed in their general polite way and after a while asked about the funeral, then began remarking about life and its brevity, the life here and hereafter, then quoted our Scriptures on the subject, read some from the Bible and in fact preached a sermon to them and they asked questions and were interested. We left them tracts and Scriptures to read. Think of it! A missionary preaching life as it is in Christ to a Mohammedan Mayor, with his Mohammedan village, at a Mohammedan funeral, in the heart of a Mohammedan land, without any opposition whatever, and they heard him gladly.

When the Muslims are so willing to hear and read more of the Word, is it not time to urge them to accept Christ openly and not in secret? Even if there should be persecution, has not Christ's church always thrived and become stronger because of it? "Those are counted worthy of the kingdom of God, who suffer for it."

In looking forward to the evangelistic campaign of George Sherwood Eddy in Egypt this fall, let us pray that, "God may do exceeding abundantly above all that we ask or think," remembering, however, that He will act "according to the power that worketh in us." So after all our evangelistic success depends on the power which we allow in our lives.

INADEQUATE OCCUPATION OF THE FIELD.

By Rev. D. Galloway.

"WITH SO much to do and with so few to do it, it is a wonder you do not become so discouraged as to chuck the whole job and clear out." This statement came from a fellow countryman, a recent arrival in Egypt, who had been impressed by the shorthandedness of our Mission staff. "I have been deeply impressed since my return at the nervous strain under which so many of the missionaries seem to be working." This from a missionary who returned late in the autumn of 1919. "Unless something is done shortly to relieve the situation here, I have grave fears that before long a number of the missionaries will have to be sent home." This from one who recently arrived in

Egypt after an absence of about two years. "It seems that the work of the Mission is not making the progress it did formally." This and similar statements have been heard recently from Egyptian brethren. Such casual remarks are not to be taken too seriously, one might argue, but as a matter of fact they have been heard too frequently of late to be passed by lightly.

Egypt, like the rest of the world, has been passing through her stages of political, social and economical unrest. Naturally the disturbed state of the country, the presence of the dreaded "Flu" in our midst, and, to cap the climax, the H. C. of L. all have had a share in bringing about a situation calling forth some of the above statements. But what has made the consumers of nervous energy here in Egypt all the more effective is the fact that practically every missionary on the field is trying to bear the burden of what should be a large enough load for three ordinary workers. And as the result of this handicap, the work has suffered as well as the workers themselves.

Perhaps it is untimely to present an article on the above subject now. We are confident that the church at home has never been better informed about the facts on the fields and surely has never made previously such a mighty effort to send out men and money. We thank the Lord for the advance guard, for they are a fine lot, and we are longing and looking and praying for the rest of the "407." But until they all arrive, or at least until the situation here is in some way relieved, we feel it would not be right in withholding the facts.

Inadequacy of Workers.

The situation here in Egypt today is such as should rally to the rescue not a small number of red-blooded Christian workers. If the news of lines being pushed back is any stimulous to recruiting, perhaps a few soldiers of the Cross will be willing to volunteer to come out here when they glance over the struggle we are having to "hold our own" and since 1914 have not been able to do it. Kindly study the numbers on our roll at the annual meetings of Association from years 1914 to 1919:

1914	34 men	31 women	total 65
1915	35 men	29 women	total 64
1916	34 men	32 women	total 66
1917	31 men	27 women	total 58
1918	32 men	32 women	total 64
1919	26 men	29 women	total 55

Of the 34 men of 1914 roll, six are lost entirely to the work of the Mission and six others have been away from the field one, two and three years longer than regular furlough. Of the 31 women of 1914 roll, seven have been lost to the work of the Mission and five others have been away from the field one, two or three years longer than regular furlough. Of the 26 men on the 1919 roll, eleven are first term missionaries and of the 29 women, ten are first term missionaries. The average number present of both men and women from 1914 to 1919 is, 62, three less than in 1914 and the losses and long absences have been mainly among the older and more experienced missionaries.

The other day I saw a photo of the Tanta Girls' School taken previous to 1913. I was surprised to find in the picture no less than three American lady missionaries. Today the school is much larger and Miss McMillan is carrying the responsibility of the work alone. And all along the firing line from Luxor to Alexandria one finds a similar situation.

Mr. Jamison who is still wrestling with the Arabic, naturally, and with Mr.

Acheson just leaving the "Witness" to go home, is now the only missionary in that long 313 mile district. And as Rev. Acheson recently wrote me: "This district is far too long for one man. While Jamison is getting things straightened out above Luxor, something gets off the track below."

In 1913 I remember visiting Monsurah station. As missionaries there at that time there were Rev. and Mrs. Work, Rev. and Mrs. Baird, Miss Margaret Bell and Miss Dickey. Today we find only the Works and Mrs. Finney. For practically a year the Fayoum Girls' School was without an American lady to superintend it. Today Miss Downie has the School and the Bible women's work and until the arrival of the Bairds' next October, the district will be without a resident missionary. Formally there were about three ordained missionaries stationed in Tanta. Today Mr. Philips is the only ordained man here and because of the absence of Rev. Walker from Benha, the former has charge of the evangelists in the latter's district. Miss Minnehaha Finney, who has been stationed in Tanta having charge of a training school for Bible women, is now in Zagazig doing double duty in looking after the schools there as well as her Bible women. For a year Mr. Bell has been the only male missionary in Alexandria, the second largest city in Egypt, trying to carry his own work besides the work left by two ordained men, Mr. Roy and Mr. Gilmor. It is unnecessary to mention any more cases, but wherever one looks the situation is the same—one worker trying to hold together the work of two or three. It certainly is a situation that calls loudly for relief.

This week I met a young Egyptian dressed in a smart khaki suit. "Don't you remember me?" he asked. "Don't you remember when you preached for us in Beni Mazar in 1914 and I interpreted for you? I was headmaster of our school then and you preached on so and so. Shortly afterwards I joined up as interpreter for the army." He is still in the employ of the British Army with good pay. And thus we have lost many a good worker. Not only have we lost workers but there has been a great dearth of Egyptian workers of every kind. With a strong corps of native helpers one is able to accomplish considerable in a district or in an institution but when the dearth comes both in American and Egyptian workers the burdens of the few missionaries are greatly increased.

Gaps in the Work.

We are here, of course, to help win Egypt for Christ. And that means not only more spirit-filled workers, but it also means a wider sphere of missionary activity and, along with this, intensive work. It means presenting a solid front through careful organization and leadership. With our inadequate forces there has been a tremendous amount of wastage. Valuable time and money has been spent without sufficient results conserved. The principle of "holding out till more help arrives" cannot forever go on. For example: A girl enters one of our Sixth Year Schools. She receives a fairly good education. She is well taught in the Bible and in the knowledge of the Christian life. But soon she leaves school, passes out from the Light and Life found in the Mission School and into the darkness of the life of the land she goes and perhaps little, if anything, is ever heard of her again.

This is the case of a great many. But we want to conserve results. We want to make and keep Christian workers and

leaders. How are we able to stop the wastage? We can only do it through a more thorough contact with them and a better training for them. In this way. It means that when a little tot of about four years old is brought to school, perhaps to be gotten rid of for the day by an uneducated mother, knowing that the Mission school is a good place for the baby "to sit," it would at once be started on the right track by a well trained kindergarten teacher. That a missionary from the start be free enough from a hundred and one administrative duties to keep a close watch on the child's spiritual life as well as to get in touch with her parents at home. It means that she will be taught in all grades by teachers that are there not merely to fill gaps but are the product of a careful Normal training—and what a crying need there is for such today! Before she finishes she will know how to cook and keep a house clean as results of careful domestic science training. To be linked up with Sabbath School and Church, of course, is understood, as practically all girls in our schools are before leaving. But when she leaves that will not be her final contact with us. Her name will be found on an up-to-date card-index, for future reference and whatever are her qualifications as a teacher, a Bible woman, a mother in the home or leader in church work, these and other things pointing to her value to Christ's Kingdom in Egypt will be indicated. Because of the school index system it will be much easier for the missionary evangelistic worker in the district to keep in touch with her in different ways if for any reason she is not definitely linked up to our church or community work. Then a weekly or a monthly magazine will reach her, such as will be suited to her needs after she has left the school. But how absolutely impossible is all this with one lady missionary in charge of an over crowded school, who is also responsible for other work in the district while at the same time irresponsible and inefficient helpers, as well as in many cases the most meager equipment, stares her in the face every day?

In consideration of the pressing needs and boundless opportunities for work it is difficult to put briefly how, because of a shortage of workers, we are not by any means holding a solid front. There are too many gaps. For too long there has been no advance. Certain phases of the work almost demand immediate attention. What little opportunity has there been to give sufficient attention to the training and conserving of workers in every line. What a crying need there is today for a place in Cairo or Alexandria where students coming from our Christian homes and schools in the upper country can find a safe place in which to stay while pursuing their advanced studies.

Said a Moslem father to me the other day: "I wanted my boy educated and I paid money and sent him to Cairo. When he left home he had manners and religion. But he came back a drunkard with neither manners nor religion." And how many promising young men leave their homes for Cairo or Alexandria and are soon reported: "Gone to the bad." Think of what one missionary family with proper building and equipment could do, running a hostel—making a home for these boys!

Schools and Bible women reach a few homes but think of the hundreds of child mothers that never know what the inside of a school looks like and hundreds of other women who have never seen sight of a Bible woman. You have heard of

the Women and Children's Dispensary started at Benha. Think of what six or seven or more of such would mean located in strategic centres, bringing the spiritual as well as the healing touch to thousands. Then, how about the special work for Moslems—not a gap, but a broad field that we have hardly touched upon? When are we to properly advance against this? Most urgent calls are dinging in our ears for special workers to be set aside for important work in literature—editing papers and magazines, etc. When shall we be able to advance against this? And still there are gaps.

As Regards Equipment.

During the uprising in Fayoum last year, a mere handful of British officers with a few Punjabi soldiers put to flight a great angry mob bent on destruction and slaughter. It was a case of the few well equipped saving the day. To be well equipped is a principle worth studying in every business. Of course the most important equipment for every missionary is the Ephesians 6:11-18 type, but there are a number of other things that help to make it most effective. And what I wish to state here is by no means a reflection on anyone in Egypt or at home. It is simply what is important to consider in adequately occupying the field with a small force. What we lack in numbers must be made up some other way.

Ford cars, and in some cases motorcycles, will double or triple the efficiency of every district missionary. Bicycles for native evangelists will mean time and money saved in covering large districts with the Gospel message. Gasoline engines for our sail boats and little row boats attached to them, will mean days saved in time to say nothing of patience when not a gust of wind is felt for days. Card-indexes, files, adding machines and other office labor-saving devices for each station would not only make for greater efficiency, but time and strength spent in mere clerical duties might be saved for something else. And what it would mean to have our own Mission property, for schools and resident purposes, in every station, is too long a story to tell.

The Market Place in one of the Countless Villages, so many of which are yet unreached. The Market Places give a splendid opportunity to the Missionary to reach the village people, for on Market day they are generally in a good mood to see and hear anything strange or new. The great regret of the Missionaries in Egypt is that there is no one to do this work in any very regular way.

EDITORIAL

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

THE ANNUAL INGATHERING.

"Before Thee Lord a people waits
To praise Thy Name in Zion's gates
To Thee vows paid shall be."

To such invitations we come into His Courts and bring an offering of praise and thanksgiving. We are a people who belong to a race, who, for generations have been allowed the privilege of freedom of speech and worship. We need to be reminded frequently of our blessings and we likewise need to think upon corresponding obligations.

As we have been preparing for the Ingathering of the Thank-Offering day by day, we have had many opportunities to measure our blessings and make comparison with others. The entire world is not as our portion. Peace and plenty are our unmeasured bounties today. There never was a time when we had as much reason for deep gratitude to God as just now. In our Annual Ingathering we are bringing the overflow of blessings. Our offerings should represent joyous even hilarious giving.

The Annual Ingathering of our year's Thank-Offering gifts has become one of the great events of our missionary program. It comes at the season of the year when all nature is heaped up and overflowing in its bountiful gifts. It comes so appropriately for the needs of the non-Christian world. How could anything be more impressive as expressing our belief, than the increasing large Thank-Offering, to be used in support of all our missionary enterprise.

The Thank-Offering comes into the treasury as quietly as the falling of a summer rain, and it flows out to cause the waste places to blossom and become fruitful. It is our expression of gratitude and love from overflowing hearts yearning to bring others to the riches that the knowledge of Jesus Christ bestows.

How else can we enjoy this festival of giving than with exulting joy with eager interest with heartfelt praises with overflowing gifts, to redeem the partial failures and consummate the full success of world wide missions of which we are responsible.

* * *

We will all remember our departed Thank-Offering Secretary, Mrs. Mary Clokey Porter, at our Thank-Offering meetings. We will recall much of her long, faithful, successful service for the cause of Christian missions. We will thank God for such a life, the long and efficient life devoted to the United Presbyterian Church and to the world. We will also be reminded that the Junior Life Membership fees this year are a memorial to Mrs. Porter.

The sum of Five Thousand Dollars, at least, is needed to build a Kindergarten School in connection with Tanta Girls' Boarding School, to be built as soon as prices warrant the building of the school. There are many delightful and precious memories of Mrs. Porter, but we must remember our work is for Christ and so she also labored, and even though we miss Mrs. Porter, the cause she loved, we too love and we will also maintain and increase our love for the Annual Thank-Offering and make this year 1920 the best. With such a rembrance of our departed friend it will be worthy to speak of her works as with greater love to Christ each year our gifts will be acceptable. May her influence and faithful writings bring fruits for the glory of the Kingdom.

* * *

In our program for our missionary meetings the next few months it is worthy of mention to include the celebration of the "Tercentenary of Landing of Pilgrim Fathers." We are, by the grace of God, enjoying today the freedom of the Gospel because this land was founded in quest of Christian Liberty, and not in quest of gold, as South America was founded—the difference should appear plain to us. Let us give thinks for the search of Christian liberty.

THE NEW WORLD MOVEMENT.

The readers of the Women's Missionary Magazine have had such a large share in the success of the New World Movement that all will be deeply interested in the latest facts.

Subscriptions Total $10,880,000.

They are still coming in, and, on September 1st, had reached the amount indicated above. This does not represent the total expectancy, however. A large number of the subscriptions have been made for "one year only" with the promise that, if conditions are "propitious" and the long prophesied "panic" does not materialize they will be renewed year by year throughout the five-year period. Quite a number of congregations were unable to complete their canvasses before the summer vacation season, and will do so early this fall.

In view of these facts there are no good reasons for doubting the ability of the Church to raise the entire Budget before the end of the five years. The Northern Baptists, with a budget of $100,000,000, have subscribed more than $65,000,000 and voted in their National Convention not to cease their work until they had reached their goal. *We can do it, too.*

Spiritual Results.

While it is impossible to tabulate these as accurately as we did the financial results, there are a few figures at hand which show that a real spiritual victory has been won. Perhaps the most cheering fact to be noted is the turning of the tide in soul-winning. For six years the Church had been reporting a decreasing number of conversions. But the tide turned last year when, largely, we believe, under the inspiration of the New World Movement, 10,029 persons were received on Profession of Faith. This is the largest number reported since 1916, and is an increase over last year of 3,967. There is also great cause for encouragement in the fact that 82,733 persons enrolled as Intercessors, while 8,283 families erected Family Altars, and 345 young people dedicated their lives to distinctive Christian service, and 4,283 declared themselves to be ready to follow the Call of Christ wherever that should lead. The Stewardship Department also reports an enrollment of 17,250 Tithing Stewards.

Continuing the Work.

The last General Assembly re-appointed the Central Committee and made it responsible for prosecuting an effective campaign during the present church year. The general officers of the Committee have been continued, but several changes have been made in the work of the department. The work carried on by the Spiritual Life Department last year, will be under the direction of the Evangelistic Committee of the Board of Home Missions. This Committee had charge of most of this work before the New World Movement was organized. The Survey Department, having accomplished its task, has been discontinued. The Publicity Department will be continued with Dr. McGranahan as Secretary, as formerly. The Stewardship and Canvass Departments have been united and will be known as "The Stewardship and Subscription Department" with Dr. J. H. White, Executive Secretary of the Missionary and Efficiency Committee in charge of the work. This is a most economical arrangement and will not require the employment of a single paid secretary by the New World Movement. It also gives promise of efficiency, as the continuation work is almost entirely under the direction of those who administered it so successfully last year.

THE SLOGAN FOR THE YEAR IS "EVANGELISM," WITH ALL INTEREST FOCUSED ON THE WINNING OF SOULS. THE EVANGELISTIC COMMITTEE HAS ALREADY ANNOUNCED ITS PROGRAM, WHICH AIMS TO ENLIST EVERY MEMBER IN THE DENOMINATION IN THE GREATEST WORK IN THE WORLD. WILL YOU NOT PRAY AND WORK TO MAKE OUR SUCCESS IN WINNING SOULS THIS YEAR MORE NOTABLE THAN THE GIVING OF MONEY?

By Rev. G. E. Raitt, D. D., Secretary.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.
805 Taylor Avenue, Avalon, Pittsburgh, Pa.

Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

ALL THINGS THROUGH CHRIST.

All things through Christ! O glorious thought,
What strength, what joy, our souls have caught,
From Him, whose promises are fraught
With help for all who need.

All things through Christ! Our hands grow strong
To wage the warfare against the wrong,
And help the cause of right along
If Christ is in the deed.

All things through Christ! Go out and feed
The hungry starving souls who need
The bread of life,—and strive to lead
Earth's wandering ones aright.

All things through Christ! Go, undertake
The work that's waiting—for His sake
And He will work with thee, and make
The labor sweet and light.

All things through Christ! Go thou and say,
"Thou hast promised Lord,—I came today.
To have my wants supplied"—and lay
Thy willing hand in His.

All things through Christ! Then shalt thou be
Strong for the conflict. Trustingly
Go forth to that sure victory
Which comes of strife like this.

—Selected.

These are the days of making plans for the fall and winter work in our societies. Are we counting God in our plans? This is His work. Are we willing to do it His way or are we selfish and want our plans only?

Claim His promise in Philippians 4:13, "I can do all things in him that strengtheneth me," and go forward to accomplish greater things.

Let us show our gratitude to Him for His daily blessings to us, by daily praise and thanksgiving.

Plan that ALL have a part in our coming Ingathering, and with God's blessing and our united efforts we shall reach our goal—THE MARY CLOKEY PORTER THANK-OFFERING THE VERY BEST.

GOD'S MANY BLESSINGS.

God never deals out to men just so much as they need and no more. David said, "He maketh me to lie down in green pastures." But it would not be possible for him to lie down in a millionth part of the pasture. "He leadeth me beside the still waters." There were a hundred thousand water-brooks, and he could only wait by one to refresh himself. There are flowers in the woods where no man can enjoy their beauty. We could get along without beautiful birds and their warbling notes. Ah! They are the overflow of the cup. God gives us a great many blessings that we do not ask for. So some people say there is no need of praying, because God gives what we need without our asking. Yes; but God lets us come to Him and tell Him our wants, and He gives more than we ask. Then let us ask for what we need, and come back, and thank Him for that and for His royal bounty.

—Alexander McKenzie.

Please send all orders for supplies to Thank-Offering Department, 905 Publication Building, Pittsburgh, Pa.

THANK-OFFERING POSTERS.

Did you read the article in the August Number of the Magazine in regard to the Poster? If so, did you note the request at the close? Please read again and write to the General Thank-Offering Secretary at her home address.

The first answer to this request came from the Thank-Offering Secretary of the Women's Missionary Society of 2nd Church, Cambridge, Ohio. Will you be

among the first ten to answer this request?

VERY IMPORTANT.

Plan to have your Ingathering early. The money is sent by the society treasurer to the presbyterial treasurer and by her sent to the General Treasurer. You realize that this will require some time. So plan that the money may be in the hands of the General Treasurer by December 15th, 1920. No money received after January 1st, 1921, can be credited to THE MARY CLOKEY PORTER THANK-OFFERING.

PRESBYTERIAL BLANKS.

These blanks were mailed before the first of September. Many Secretaries have not returned the enclosed card acknowledging the receipt of blanks. If the blanks were not received, write at once to 905 Publication Building, and others will be sent you.

TRUTHS FOR INGATHERING DAY.

Thank-Offering day is a testing time for the giver.

The Master sits over against each individual treasury.

He searches the heart, to know the spirit of the giver.

He looks back of the gift and judges the giver according to the amount kept for self.

He knows the needs of liberal gifts and His demands are according to them.

He blesses as we give. If we give the promise is: Thy barns shall be filled with plenty. Prov. 3:10. If we withhold: It tendeth to poverty. Prov. 11:24.

Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For the same measurer that ye mete withal it shall be measured to you again. Luke 6:38.

May God help each one to endure the test, and to test His promises to the full!

INSTRUCTIONS FOR ALL SOCIETIES.

1. Order Thank-Offering envelopes and leaflets (free for postage) in time to send out a week or ten days before the date of your "Ingathering," and mail or send out through committees to all the women in your congregation. It is helpful for the Thank-Offering Committee to send with each envelope a personal letter of invitation and plea, for a liberal offering.

2. Plan to meet the expense of carrying on the Thank-Offering work in your congregation from the contingent fund of your societies, and never—no never—take it from your Thank-Offering.

3. Do not retard the work of your Presbyterial Thank-Offering Secretary, and mar the annual report of your General Thank-Offering Secretary by procrastination or failure, to send in your blanks well-filled and on time.

4. Blanks for reports from Women's, Young Women's and Junior Societies, were sent to your Presbyterial Thank-Offering Secretary by September 1st. If you fail to get blanks promptly, do not fail to write her and ask for them.

5. Do not use your Thank-Offerings:
   (a). To meet congregational expenses.
   (b). To make up congregational pledges to Church Boards.
   (c). For church benevolences.
   (d). For church or parsonage furnishings or for debt.
   (e). For society pledges or contingent expenses.
   (f). For any object — *however worthy it may be*—outside of the mission work under the care of the Women's Board.
   (g). For New World Movement pledges.

   Please don't cripple the work your society is organized to support, by diverting your Thank-Offerings into any channel outside of that for which the women of the church are held responsible.

6. The Treasurer of the Women's Board—Mrs. J. B. Hill, 1531 Denniston Ave., Pittsburgh, Pa., closes her books for the 1920 offering on January 1, 1921, hence your offering should be in her hands — through y o u r Presbyterial Treasurer—not later than the middle of December.

7. See that every family in your congregation is well supplied with Senior

Thank-Offering boxes for the next year's offering and with the little pink Junior boxes where there are children. Use last year's boxes as far as possible, on account of present cost of same.

8. Order all supplies from 905 Publication Building, Ninth Street, Pittsburgh, Pa., and NOT from your Secretary's home address, 805 Taylor Ave., Avalon, Pittsburgh, Pa.

OUR THANK-OFFERING.

By Mrs. J. A. MacDonald, President Women's General Missionary Society.

"On fire for missions." This was the prayer of our beloved Mrs. Porter for those who should be in attendance at the May Convention of the Women's General Missionary Society. And this being set on fire, was not alone for their profit but that the blessings of the Convention would be so carried to those at home that a great burning zeal for the spreading of the Gospel might be kindled in the hearts of all the women of our congregations. Dear sisters, how are we helping to answer that prayer?

No doubt splendid reports have been given and the plans for another year's work have been made clear to all. We have received our marching orders. Now is the time for action. Now comes the real test of the inspiration, the enthusiasm of that great Convention. May there be abundant fruit.

First of all in our Autumn program comes the Thank-Offering, an opportunity again for the recognition of God's goodness in gifts of gratitude. "Oh, how great is Thy goodness which Thou hast laid up for them that fear Thee." How grateful we are for the establishment of the Thank-Offering department, for its fruitage in the development of Christian character in the givers and in those who have been recipients, and in the reinforcement and enlargement of the work.

Oh, that our gifts might be so liberal this year to the regular departments of work that the Thank-Offering of 1920 might all be used for new work in our many needy fields.

How we rejoiced that the 1919 offering was better than any yet! May we not expect that every member of the missionary societies will swell her offering this year by a special gift because of the "better" offering that brought such joy to her who had mothered this steadily growing child all these years.

But the call of 1920 is not for a better offering. Only "the best" will satisfy ourselves, and meet the requirement of the work. Only "the best" will receive His "well done."

Several elements must enter into the 1920 offering if it is to be the best.

Certainly no one will be satisfied short of the best effort to make it the largest offering. Yet it must be more than that to be the best. It must be a real Thank-Offering—an expression from the hand of thanksgiving in the heart.

It must be a love offering. Then it will be given cheerfully, joyfully and will meet with God's approval for the Lord loveth a hilarious giver. And, too, each individual giver must give the best gift he or she can if the 1920 Thank-Offering is to be the best. Every such gift will go accompanied by prayer that God will richly bless it in the carrying of the good news to some of the millions of hungry souls. May there be such a baptism of the Spirit that we shall be "set on fire for missions" and like Martyn be willing to "burn out for God" that those who "a few years ago were hungry for human flesh and are now hungry for the gospel" may have broken unto them the bread of life.

Surely the call, "Hurry, hurry," is sounding louder each day as we read of vast regions where there is as yet not one missionary and the name of Jesus has never been heard.

May the love of Christ constrain every man, woman and child as the Autumnal offering is given that they may first of all give themselves to the Lord and that He Who knows the hearts may count not only the largest amount of Thank-Offerings but "the best," because of lives dedicated unreservedly to Him.

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Avenue, - Dormont, Pa.

MOTTO: "PRESS THROUGH."

AIM: "HAVE FAITH THAT RIGHT MAKES MIGHT, AND IN THAT FAITH DARE TO DO YOUR DUTY AS YOU UNDERSTAND IT."

YOUNG WOMEN'S SPECIAL WORK:

Foreign Special: Salaries of Bible Women in India. Amount needed, $4000.00.
Home Special: Salaries of three missionaries. Amount needed, $2600.00.
Miss Eva Johnson, Henderson, N. C. Miss Elizabeth McMillan, Frenchburg, Ky.
Miss Roe Williams, Los Angeles, Calif.

A REQUEST.

Will all congregations organizing Young Women's societies or Mission Circles report promptly all necessary facts so that a record may be kept of the organizations. Last year quite a number of organizations were never heard of until the annual blanks were returned. In one or two cases, almost a year had elapsed since the organization. In reporting, state the name of presbyterial, name of congregation, name of society, name and address of the president and the number of charter members. By acceding to this request, you will help materially in the success of the work for Young Women.

SOME GOOD IDEAS.

Recently a very attractive and well-planned program was received from the president of the First Cambridge, Ohio, Young Women's Missionary Society.

One of its interesting features was a list of apt quotations, one for each monthly meeting. Here is one:

"Not what we gain, but what we give,
Measures the worth of the life we live."

Another:

"He who loves best his fellowman,
Is loving God the holiest way he can."

Still another:

"Faith in God, faith in man,
Shall stand behind the words, 'I can'."

Some of the quotations were Scripture words, one for the April meeting being a couple of verses from a chapter in Song of Solomon:

"For, lo, the winter is past;
The rain is over and gone;
The time of the singing of birds is come,
And the voice of the turtle dove is heard in our land."

—a suggestion for being "up and at it."

The verse for the day of the annual picnic was:

"Some hae meat and canna eat,
And some would eat that want it;
But we hae meat, and we can eat,
And sae the Lord be thanket."

—one of Burns' happy thoughts.

Oftentimes the devotional period is spoken of as so prosy. Program committees may think that one who cannot perform a big part can at least conduct this period. This part of the service can be most helpful if it is well thought out. At the same time (shall we say it?) it can be even attractive.

The program under discussion has a most engaging subject for each day's devotional period. There are here recorded for your benefit:

"Rebekah, the Managing Woman."

"Esther, the Successful Petitioner."

"Witch of Endor an Ancient Spiritualist."

"Woman of Samaria, an Early Missionary."

"Hagar, the Slave Wife."

"Mary and Martha, the Bethany Sisters."
"Ruth, the Young Widow."
"The Christmas Story."
"Queen of Sheba, the Wise Woman."
"Miriam, the First Prophetess."
"Wife of Pilate."

There are other good points in this program, but space does not permit everything to be copied. Perhaps Mrs. J. R. McBurney, of Cambridge, the president of said society, would be glad to answer any question.

A BELONGER OR JOINER?

A young girl, spending her first school holiday season at the home of her aunt was excitedly telling of the number of organizations she had joined and to which she said she belonged. Her aunt rai ed the question as to what it meant to belong to any society or club, explaining that you might join numerous organizations, yet not belong to one of them. To join, she said, might be just signing your name and paying your dues, while to belong would be also to "stand ready to help any time you are needed; ready even to do disagreeable things if necessary and to work with all your might to make your society or club or church the very best of its kind."

Sometimes we think that all those who are simply joiners stand aside because they feel they are not mentally qualified to do the required work, but this is a mistake. Some very talented people slide along in the easiest possible way. They refuse to lend pleasure by the use of the voice in song or speech, or else give profuse promises, but fail to keep their appointments. Although they may be eminently gifted, yet they are of no more use than the one with little ability who will not serve.

There is rarely a society but is annoyed by careless members; by those who are "hangers on;" by irregular attendance; by failures in office, on committees and on the program. Every year societies that gave at one time great promise for usefulness, die and are reported as disbanded. They have in many cases, been afflicted by "joiners" which have caused a condition of "pernicious anaemia" and subsequent death.

Complaint is made that just a few willing ones must bear the burden of the year's work. So many show no interest whatever. Having joined the society, they feel free to take their ease. They, at least, will not be annoyed by the persistent membership committee! Their thought is not to destroy the nerve of the organization, yet that is the very thing they are doing.

The "joiner" disease or habit is not confined to one locality. The yearly reports indicate it to be very general. Does a forty or fifty percent attendance at monthly meetings speak for great interest? If people really appreciated that they belonged to an organization, would they be content to remain completely away from the workings of it? Stockholders in large banks or corporations want to know for themselves what takes place in the business meetings. Hearsay is not enough when it comes to a matter of personal monetary gain or los., although many are satisfied to allow their spiritual business to be thus transacted.

The young girl in question, on reviewing her state of activity in the different organizations, decided she was a "joiner" only in most cases. To her credit, let it be said, she at once determined to make amends by giving whole-hearted service as soon as she returned to school. Doubtless many of our society joiners are sinning thoughtlessly rather than deliberately. Probably they have been neglected, (also, thoughtlessly), by the older members of the organization. May not officers and members get a hint here? Is the fault always one sided? If one is expected to be useful and if she is approached in a spirit of comradeship, will she not endeavor to measure up to a higher standard?

A profitable study in the early fall might be that of the membership roll. Discover the proportion of "belongers" and "joiners." Determine to be one hundred percent efficient. Know that a too early start cannot be made to form good habits among your membership. A preponderance of useless or unused material may overcome the nucleus of

the useful kind. Call to mind that "Habit is a weaver, who, at your bidding will weave a shroud or a coronation robe." Will your society stand or fall?

ONE'S MEASURE OF USEFULNESS.

In our homes we have many conveniences which we use daily. They are so useful to us that should any one of them be taken away we would be sadly handicapped in our work. The things which help or serve us most are most useful to us. In like manner are we most useful, in proportion as we serve or help.

Are we doing all we can in the home, in the church, in the world? There is no side of life more in danger of being neglected in this busy age than the home. No service for God is of any value which is contradicted by the life at home. The church and the world at large need our help. Oftentimes we allow pleasure and social duties to crowd out any time we might have for these, or it is simply indifference or self?

As Christians, we have Christ for our pattern. His was a beautiful life of service. "He went about doing good." The light of His presence in our lives will reveal the shortcomings of self and the call to the needs of others. The most useful person is the one who looks about for chances to help. So our attitude will become like His—not as one who waits to be ministered unto but to minister. Opportunities will not be waited for, but sought.

Sometimes we plead, "I have no abilities, no special gifts." He needs not gifts nor abilities though He will use all you have. "He needs your personality as a human channel through which to touch the lives you touch." He wants to live in your body and speak through your lips and use your hands.

We have the privilege in our day of belonging to a Young Women's Missionary Society. The highest type of usefulness is sought here. Are we trying in this work to measure up to Christ as our standard or do we simply measure our service by the amount those around us are doing? You say, "What can I do?" You can furnish a Christian life—a life so faithful to every duty and so willing to every service that the whole church shall be the stronger for your being in it. Let us answer every call made upon us, let us seize every opportunity for serving as we know He would have done it.

"Serve Him with a perfect heart." If the heart be right with God, we will serve not only with our deeds, but also with our prayers and our money. One of the greatest things anyone can do for God and man is to pray. No one seems to have understood prayer and to have prayed as Jesus did. He prayed so often that it became a part of His life, a habit. Our chief difficulty is we know not how to pray. We need more of the indwelling of the Spirit for "the Spirit helpeth our infirmities; for we know not how to pray as we ought; but the Spirit maketh intercession for us."

"Honor the Lord with thy substance." We are asked to give cheerfully and as God has prospered us. How much could be accomplished for His cause if we were all more liberal! "God likes givers like Himself." He gave His all, His only Son for us. Men are reaching out for God in this age with no light of their own by which to find Him. Wonderful opportunities are waiting to be grasped. The means are needed to supply all that is being demanded by those who know Him not. We are all God's children and should share our blessed gifts. Our portion is much more than our needs. But we wish so many things for self that we give only what is left after all our wants are satisfied. Let us live nearer to our King and know more fully the privilege and joy of service by completely abandoning self to Him.

EDITH K. LOVE,
Bellevue, Pa., Y. W. M. S.

BUSY FINGERS FOR THE MISSIONARIES.

One bright afternoon two young girls were sitting on the porch. They were talking about their missionary society. Amy was the president and Ruth the secretary. The president was talking and here is what she said, "I wonder

what we can do to make our society more interesting, so the girls will just love to come. Let's just think real hard for a few minutes and see what we can do."

All was quiet for a bit and then Ruth jumped up and went into the house. She returned in a few minutes with a Missionary Magazine. Sitting down beside Amy she began to look through the Magazine. Finally she stopped and read a few lines, then suddenly said to Amy, "I know what we can do. We can dress dolls." "Where will we get the dolls? We have no money. Wonder what we can do? Something new and interesting, so the people will be glad to give us their money."

They sat quiet for awhile, then Amy spoke, "Why not have a sock social?" "That would be fine; tell me about it."

So for the next hour the girls were busy planning their social. At the next meeting the girls were to bring scraps of silk, gingham or calico; in fact, anything in the line of cloth, that would do to make the little socks. Ruth and Amy were so happy planning, they could hardly wait until time to begin making the socks. After careful planning, they parted for the time being and Amy went home to hunt up her share of cloth for the socks.

At the next meeting, which was the next week, there were many busy fingers. The little socks soon piled up and in a couple of meetings they were all finished. Then the girls began to plan the social. They prepared an interesting program with singing, playing and reading and a talk by a missionary. The social was to be held soon so they could get a box ready for Christmas.

Needless to say the social was a success. The little socks were handed out and everyone exclaimed, "How cute!" They were requested to place an amount of money, twice the number of the socks they wore in the tiny socks. Some people must have had very large feet judging by the money found in the socks.

After the social, Amy and Ruth went uptown to buy dolls. Such fun they had! They bought dolls of all sizes. At the next meeting, the dolls were given to the girls, who were only too glad to dress them for the little girls far away in India, Egypt and Sudan. And some were kept for the home field.

A year has gone by and now Amy and Ruth are on the porch once more. Two boxes have been sent away, one to India and one to the Southland. "Oh, Ruth," exclaimed Amy, "wouldn't you have just loved to see those little boys and girls when they opened our box? And such fun they will have playing with their toys!" Not only dolls were sent in the boxes. They made scrap books, pasted paper on backs of post cards and then wrote Bible verses on them and tied them with bright ribbons. For the women, then sent aprons, cook books with "Mother's Favorites" in them, and quilt patches all cut ready to sew together. For the boys there were tops, marbles, and balls; for the men, neckties and caps.

They are planning for another social now. This time, it will be an apron social. The boxes will be sent to the Indians and the people in Egypt.

So now we leave the girls where we found them, planning good times for the coming winter. Every society can do the same as this one did. These things may seem very little in our eyes, but the missionaries always appreciate what they receive from their home country. Let us pray that many societies will have busy fingers this winter and many little ones far and near may be made happy in this way.

JOSEPHINE KENNEDY,
Wayne Ave., Y. W. M. S.,
Dayton, Ohio.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

Letters from India report the engagement of two of our missionaries. One to a minister belonging to the C. M. S. and the other to one of the missionaries sent out by our Foreign Board alone, knowing full well that no man can do his best work anywhere in a state of single blessedness, so the usual result has followed, that he picks out one of the choice young women, sent out by the Women's Board, and persuades her to change her name and then transfer it to the workers on the Foreign Board list. Much as we regret the loss of these capable and consecrated young women nevertheless our most hearty congratulations and good wishes are extended.

Sailings are arranged for the India party to sail October 15th. We hope nothing will interfere with the plans made and that the Father will make it possible that all who have been elected may receive permission to enter the field where they are so eagerly longed for and so badly needed.

Financial reports of all our institutions, and a balance sheet showing the present financial condition between the W. G. M. S. and the India Mission, were received last week. I know you will all be surprised and grieved to learn that the India Mission reports that the Women's Board is indebted to it in the sum of more than twelve thousand dollars. Do not imagine for one moment that the Board has failed to send over the necessary amount of dollars agreed to when the estimates were adopted. The trouble has arisen from the fact that instead of getting three hundred rupees for one hundred dollars as we used to do before the war they have only been getting two hundred and twenty-five and two hundred and fifty rupees for every hundred dollars. You will readily see that at the best showing there was fifty rupees of a shortage in every hundred dollars we sent out. The complete shortage was not known until the annual reports were all in. The Board will send this unexpected twelve thousand dollars plus as soon as possible. On the other hand the annual reports have just been received the same week from the Sudan. With commendable care the Mission there kept a record of all the money saved by exchange as the sterling exchange had fallen lower than in any time since the Civil War. It therefore shows a credit to the Women's Board of about forty-five hundred dollars. We are eagerly expecting a financial report from Egypt, hoping that that Association, too, has kept a record of gains through exchange. We are trusting that it may be that through the gains in Egypt and the Sudan the deficit in India may be met without drawing upon any of the funds contributed this year for the support of our work.

The following named young women sailed on the S. S. Pannonia, for Egypt from New York, August 28th:

Miss Ella M. Barnes.
Miss Isabel Hosack.
Miss Clarice Bloomfield.
Miss Dora E. Giffen.
Miss Avis Hoyman.

Constant prayer is being made for the safe voyage of these representatives of the heavenly Kingdom. We have added another name to our list of missionaries to India, Miss Hannah H. Beale, a graduate of Moody Bible Institute, and at present occupying a position there.

Pray that permits for all the newly elected may soon be received as the waiting in this country after appointment is very trying.

Several responses to our appeal for equipment for Tanta Hospital have been received. A complete list will be published in the Magazine in due time.

The Cleveland Presbyterial has honored itself and its missionary, Dr. Maria White, by securing the money outside of its missionary contributions wherewith to purchase a Ford, and a Stereoptican Lantern for her use in Pasrur. She is in the habit of going out into the villages and gathering up the sick and the injured and bringing them

into the hospital. The Ford will therefore triple her usefulness. Our Board is as grateful to the people who sent it as Dr. White is for the unexpected gift.

One of the children of the Rev. and Mrs. J. G. Campbell was very ill on the hills. Fortunately Dr. White and two assistants arrived, and in answer to prayer and unremitting attention the life of the little one was spared. As far as known the health of all our missionaries is good and most of them had an opportunity of a little rest and change during the hot weeks of the summer.

We are still looking and praying for seven more young women who will offer themselves just now for Foreign Mission service. We need doctors, graduate nurses, graduate kindergarteners, and graduate normal teachers, especially. We urge the women of the church to pray the Lord of the harvest to thrust the laborers out into His harvest field, and that such an outpouring of the Holy Spirit may descend upon the entire church that parents and children shall unite in the consecrating of lives to Him Who is Lord of all.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

Text Books, 1920-21.

The Bible and Missions (Senior). Price, 47c. and 67c.

Lamp Lighters Across the Sea (Junior). Price, 40c.

The Church and the Community (Senior). Price, 60c. and 75c.

Text Book Supplement. Price, 15c.

Devotional Service. Price, 15c.

Mr. Friend-o'-Man (Junior). Price, 40c.

Leader's Manual. Price, 15c.

Picture Sheet: "Children of the City." Price, 15c.

Prayer Cycle, 1920. Price, 10c. each; $1.00 per dozen.

Budget Cards. Price, 35c. per 100.

Contribution Envelopes. Price, 25c. per 100.

Leaflets for the October and November Programs.

Sudan.

A Sudan Lion Skin, 3c.

Our Missions in the Sudan, 3c.

Home Life in Africa, 2c.

Other Children, 2c.

The Brave Hunchback, 2c.

The King's Sacrifice Girl, 2c.

Witch Doctors and Charms, 2c.

Egypt.

Ancient Egypt, 2c.

Broadening Horizons in Egypt, 3c.

Educational Work, 2c.

In and Around Cairo With the Bible Woman, 2c.

Medical Missionary Work in the Delta, 3c.

Mohammed, Founder of Islam, 2c.

Our Sisters in Egypt, 3c.

Questions and Answers, 4c.

Religions of Egypt, 3c.

Sisters in Egypt, 10c.

The Countless Egyptian Villages, 2c.

The Sorrow of Egypt, 3c.

The "Zar," 2c.

An Egyptian Princess, 3c.

Bamba, 10c.

Farida's Dream, 4c.

From Darkness Into Light, 4c.

Little Girl Life in Egypt, 2c.

Naama, 4c.

The Burden Bearer, 2c.

The Debt of Ali Ben Omar, 2c.

The Live Charcoal in the Firepot, 2c.

The Threshold and the Corner, 2c.

The Triumph of Love, 2c.

Other topics of these programs are discussed in the Magazine.

New Leaflets.

They Brought Their Children to Jesus, 3c.

Lost * * * How? 3c.

The What and The Why of the W. G. M. S. (Presentation). Price, 6c. each; 6 for 30c.

The Bible—What Is It? 3c.

Hanging a Sign, 15c. (Presentation).

INDIAN DEPARTMENT.

Mrs. John S. Crawford, Secretary, 95 Trenton Ave., Wilkinsburg, Pa.

Warm Spring, Ore. We are indeed sorry to report the resignation of Rev. H. T. Jackson to take effect November 1, 1920.

Mr. and Mrs. Jackson have given their very best service for almost six years and we sincerely hope and earnestly pray that someone may be secured to fill the vacancy and carry on the work for the Master in this part of the vineyard as faithfully as they have.

Dr. Speer and Rev. Jackson have been trying to secure a future missionary. Several have been approached but so far as I am aware, no one has seriosuly considered the matter. Every member of the Board will do her part. Our hope, however, is that the Lord may call someone and that the response may come before the time Mr. Jackson expects to leave.

The reports for July and August are quite meager in figures for the reason that the Indians scatter very much during the summer months. Some of the Indians are away many miles in the mountains picking berries and many camping which is an annual occurrence.

The government school is expected to resume on September 13, however, not much will be accomplished for a week or ten days as the children are slow about coming back.

The usual visits and services carried on during the vacation season.

Tama. Rev. R. G. Smith writes: We had a funeral on the reservation last week that makes an epoch in the work at Tama. I had complete charge from start to finish. All Indian customs were disregarded, even the building of the log fence around the grave was omitted. No tobacco seed was dropped in the grave. No Indian oration. I even had to place the marker at the head of the grave. The father asked me to help him select a stone for a marker and plant flowers on the grave.

Little by little the old Indians are loosing their grip and our influence is becoming more strong.

School begins Monday and our Junior work next Thursday and Friday.

Our agent is very much interested in our work. He attends nearly all our meetings at the Sanitorium and is on the Reservation much more than the former agent. He expects to build a new school house one-half mile west of the Mission.

We have from 15 to 30 attending evening service. Pow-Wow and vacation cutting down our attendance, but keeping up better than last summer.

Simnasho. Our Indians have had a Fourth of July celebration lasting a week. This together with the things that precede and the things that follow such a celebration have kept us more than busy.

We held services in the camp both on July 4th and the 11th. On July 4th a number of white people were present and on July 11th a goodly number of the Christian Indians from Warm Spring were present and took part in the services.

One of our boys is very sick with tuberculosis. He attended school at Chewawa last year. During the winter he had the "flu" and was only able to come home two weeks ago. They attempted to bring him from the Dalles to his home in a hack but he could not stand the trip. They called us by long distance from Tygh Valley and Mrs. Matthews and I drove out and brought him and his mother home in the car, in the cool of the evening. He is getting weaker every day.

We are having some very hot weather, in fact the hottest we have experienced here. Night after night it has been too hot to sleep, a very unusual thing in this country.

On the last Sabbath of July we had a funeral of one of our young men.

We had a wedding after the services last Sabbath. The church was very well filled.

During the month of May, we entertained in our home Dr. Elizabeth Allison, of Belleville, Pa. She is employed

by the Y. W. C. A. and is visiting the reservations of the West delivering lectures to the Indian women and girls on topics which should be of special interest to them. She spent Saturday and Sabbath with us. Later we had Rev. W. Petzolat, who is representing the work among the Indians in the Interchurch World Movement. We have received two checks through Rev. W. A. Matthews from Miss Porter who taught in the school at Simnasho last year; this was her gift to the N. W. M. and she said she wished it applied through the Women's Board.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 510 McNair Avenue, Wilkinsburg, Pa.

School has started in almost all the stations with every evidence of an increased attendance. At Miller's Ferry they will be crowded for dormitory room and will be unable to receive many who apply on this account. At Henderson, too, the same conditions exist, because their new dormitory is not yet ready.

The same plans that were used for the new school building at Arlington are to be followed for the one at Camden. We hope to report, in the near future, the work has been started. In the meantime they are holding school in several of the church buildings—a provision that is not entirely satisfactory.

A letter from Dr. Bass, chief of staff at Jubilee Hospital, advises us that a new sterilizing outfit at a cost of $700 is one of the absolutely necessary improvements. He is unable to do proper sterilizing for the operations with the old worn-out outfit.

Everyone who knows anything about hospital work, admits that good work cannot be done without proper equipment, and they are doing good work at Henderson for the colored people, who would not be admitted into a white hospital even though the case were most desperate.

We have two hospitals under our care, the other is a smaller institution and is located at Miller's Ferry, and is known as the "Robinson Memorial Hospital."

Many inquiries come as to what societies can prepare for the hospitals in making up their boxes. We would certainly be most grateful if some society or presbyterial would assume the cost of the new sterilizing outfit. Then there are sheets, 72x90; pillow slips, 20x30; towels, napkins, bed spreads, (double size); sash curtains, dresser scarfs, 1½x4 ft., besides kettles, pots and pans for use in the kitchen (ordinary sizes). Table cloths, napkins, dishes for dining room and for the sick trays would be more acceptable, also.

We are sorry to report the resignation of I. L. Dumas, the farmer at Prairie. Mr. Dumas has been with us for eight years and is leaving to accept a somewhat similar position in a larger field. We hope to report a successor in the near future.

There has never been a time in the history of the Freedmen's Department when more of your prayers and gifts were needed. The need of new buildings at an abnormal cost, the increased salaries, both tend to exhaust its treasury, and we plead with you to make your contributions as liberal as you can this year.

HOME MISSIONS.

MRS. WM. S. COOK, Secretary, 1201 5th Ave., Beaver Falls, Pa.

Miss Flora Torrence who has been missionary in Idaho Presbytery for two years, closed her work in July, all congregations having a pastor or stated supply. Miss Torrence writes, "I have enjoyed my work in Idaho Presbytery. The people are all very loyal and are making an effort to keep the work up."

Miss Bess Eakin has closed her work in Oak Park, Ill., a pastor being in charge. The Home Board did not see its way clear to continue the work at Montrose Ave., Chicago, Ill., and that releases another of our workers, Miss Anna Henry.

Miss Lulu Henderson of the Greenwood Mission, Zanesville, Ohio, writes that five have professed Christ during the past month, and many other lives touched. Services are being held out of doors at a disadvantage. Expect the chapel to be built soon.

Miss Roe Williams writes she felt as though she had been in a foreign country the past month, so many of the children knew almost nothing about the Bible. During the month of July a daily vacation Bible school was held. Many children came, who had not dared to come to church on Sabbath. Many grew so interested they begged for school to be held on Saturday also. They would stay long after school and say, "Miss Williams you know we are Catholics, and we never heard these things. Won't you please give us English Bibles so we can read for ourselves?" They begged for Bibles until Miss Williams gave them. Each day they show her how much they have read. Some of the boys said, "We never learned anything at the Catholic church, but we learn something every day here." The children are begging their parents to let them come on Sabbath day.

Miss Romain Russell says the foreigners at Hickory are anxious to get literature in their own language. In South View the Sabbath School attendance was on the increase when an epidemic of whooping cough broke out. Now have not only whooping cough but measles and scarlet fever. Our Juniors are our hope for the future. We have the finest little society in Westland. The children met and pasted post cards back to back and strung on ribbons to send to India. Our birthday offerings and love offerings are to go to the Junior Special. These Juniors would like to support a child in one of our foreign fields.

The Home Secretary had the pleasure of seeing six of our Frenchburg teachers, board the train at the Union Depot, Pittsburgh, Wednesday evening, September first, and wish them God speed. Three others expected to join them by the way. The only word we have received is, "The teachers arrived safely, had a good dinner and all went to prayer meeting." Also, "It is so nice to have a full force of teachers to start with." We hope for a good year and are anxious for the first report. The faculty has been increased with a special teacher for Music, Miss Edna Neill, of Sewickley, Pa., who will not only have charge of the Music in the grades, but will give private lessons in both voice and the piano. We have been very fortunate in securing Miss Neill for this position. In addition to Miss Wells, we have two new teachers in the High School, Miss Ruth Pemberthy, of New Wilmington, and Miss Dora MacLurg, of Washington, Pa. The grades will be in charge of Miss Bess Lucas, and Miss Ruth Bemis who have been in the school for a few years, and the following new teachers: Miss Lulu Asher, of Ellwood City, Pa.; Miss Margaret Jones, of Amoret, Mo.; and Miss Ruth Warden, of New Concord, Ohio. These young women have all had experience in teaching. We have also added an assistant matron, Miss Florence Thompson, of Pulaski, Pa. With this splendid force of workers under the efficient guidance of Rev. W. J. Giffin, the outlook for the year is encouraging. Pray for the work and the workers.

Articles Needed for Frenchburg, Ky., Hospital.

Bedding.
6 Wool blankets (single beds).
24 Sheets, size 54x90 inches.
12 Spreads, size 54x82 inches.
12 Bath towels, large size.
1 Electric heating pad.
3 Hot water bottles.
Scrim for curtains (15 yards).
Infants' outfits: Bands, shirts, outing flannel skirts and nighties, muslin dresses or slips. Anything for babies.
3 Small clocks.
1 Aluminum tea kettle, with double boiler insert.
1 Cast iron skillet, 8 inches.
1 Dozen plated knives, small size.
1 Dozen forks.
1 Dozen bread and milk sets.
½ Dozen individual tea pots.
½ Dozen individual coffee pots.
2 Dozen cereal dishes.
2 Dozen cups and saucers.
1 Dozen small sugar bowls and cream pitchers.
Clean cotton rags.
Combs, tooth brushes, soap.

FIELD SECRETARY NOTES.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

PRAYER—ITS POWER.

"Away in foreign lands they wondered how
Their simple words had power;
At home—the Christians two or three,
Had met to pray and hour."

Pittsburgh, every Tuesday, 10 A. M., Publication Building.
Philadelphia, first Tuesday, 2:30 P. M., 2nd U. P. Church.
New York, first Tuesday, 2:30 P. M., Room 824, Presbyterian Bldg., 156 Fifth Ave.
Chicago, second Tuesday, 12 noon, Eleanor Club Assembly Room, Stevens Bldg., 17 N. State St.
Monmouth, second Tuesday, 4:00 P. M., Y. M. C. A.
Cleveland, second Tuesday, 2:30 P. M., Old Stone Church.
New Castle, Pa., first Tuesday, 2:30 P. M., First U. P. Church.
San Francisco, first Tuesday, 1:30 P. M., First U. P. Church.
Cambridge, Ohio, second Tuesday, 2:30 P. M., First U. P. Church.
Los Angeles, first Tuesday, 10:00 A. M., First U. P. Church.
Youngstown, Ohio, first Tuesday, 2:30 P. M., Tabernacle U. P. Church.
Xenia, Ohio, first Tuesday, 2:00 P. M., First U. P. Church.
St. Louis, first Tuesday, 2:00 P. M. Y. W. C. A.
Washington, D. C., first Tuesday after first Wednesday, Church Parlors.
Belle Center, Ohio, every Tuesday, 2:30 P. M., in the homes.
Keota, Iowa, every Tuesday, 2:30 P. M., in the homes.
Princeton, Ind., every Tuesday, 2:30 P. M., in the homes.
Detroit, Mich., first Tuesday, 2:30 P. M., in the homes.
Butler, Pa., first Tuesday, 10:00 A. M., First Church.
Albany, N. Y., every Tuesday, 3:00 P. M., Church Parlors.
Spokane, Wash., first Tuesday, 10:00 A. M., The Cresent, Hopkins Room.
Rock Island, Ill., first Tuesday, 3:00 P. M., Y. W. C. A.
Albany, Ore., second Tuesday.
First Toledo, 10 A. M., Tuesday, Pastor's Study.
Buffalo, N. Y., first Friday, 2:00 P. M., Y. W. C. A.
Topeka, Kans., first Tuesday, 10:00 A. M., Y. W. C. A.
Pittsburg, Kans., in the homes, first Tuesday, 10:00 A. M.
Seattle, Wash., second Wednesday, 2:00 P. M., Y. W. C. A. Bldg.
Frenchburg, every Saturday, 7:00 P. M.
Meridan, Pa., first Tuesday.
Viola, Ill., third Tuesday at the church.
Bellefontaine, Ohio, first Tuesday, 2:30 p. m., in the homes.

Every Tuesday, 10:00 A. M. The hours of prayer for individuals and prayer groups.

During the past month I have sent a letter to every Prayer Group. As I am not doing active field work this fall, I hope to do so every month.

Last year I sent a letter to every missionary in the home and foreign fields. Many of them responded with a letter to the Prayer Groups. We are thankful for these letters. We have sent them the new list this month. How happy we are they have thirty-three! Sorry there is

not a new one to report this month. We will hope for one next time!

A letter was sent to the Executive Committee of every Presbyterial. Took some time and just as I was beginning to wonder what I would have for "field notes" this month I began to get answers to the letters. Perhaps some of you just intend to go to work and let me see what you did in the next report.

At any rate these four letters, and I believe there will be more, paid me for my work. One writes, (I wish I dared tell her name), "Some letter you sent your co-workers! Simply great! I was so enthusiastic I had copies made and sent to every member of my Executive Committee so all could be thinking and praying before we get together for our meeting."

How is that? Some of you said, we are so scattered we can not have a meeting and no one ever saw that letter but yourself. Why not try this plan?

Another wrote: "We all like your suggestions and will try to bring them to our Presbyterial and interest the local societies."

Still another: "Your letter helped us to plan the program."

This one from the far west: "I was delighted with every suggestion and will do every thing I can to get the Presbyterial and local societies to take them up. Write me more fully about how to arrange the Prayer periods and the prayer room, at the Presbyterial, I have read much about them in larger Presbyterials and the W. G. M. S."

If you are Presbyterial President and failed to get one of these letters please send me a post card and I will be glad to send you a copy.

A letter was also sent to the president of every Women's Missionary Society and Young Women's Missionary Society. For the Young Women, I marked with an "X" the things they could take up.

I hope to be able to tell some of the answers to these letters next month, as yet only one has come: "I write to tell you we have changed our missionary society to a Ladies' Aid. But we still pay our money to Miss ———— salary!"

What will I reply? Send me your best reply and I will print it in these "Notes" next month.

If you are a President of a missionary society and did not get one of these letters, send me a post card and I will send you one.

One thing I have learned by sending out these letters and that is the addresses sent to the Statistical Secretary are not complete. I have had a good many letters returned to me.

There will be another "examination" on the contents of these letters next March. So be prepared!

PRESBYTERIAL HONOR ROLL.

Argyle.	Northern Indiana.
Beaver Valley.	Le Claire.
Big Spring.	Mansfield.
Chartiers.	Oklahoma.
Cleveland.	*Rawalpindi.
Colorado.	Rock Island.
Garnett.	Uncompaghre.
Idaho.	Vermont.
Indiana.	Wisconsin.

*Think of Rawalpindi when you say "Can't."

The above named Presbyteries have a missionary society in every congregation or mission in the Presbytery.

MRS. D. J. BROWN,
Statistical Secretary.

New subscriptions to the Women's Missionary Magazine have been encouraging the past year, yet "A Magazine in every home" is not realized and until this is accomplished the endeavor to secure NEW subscribers must continue.

Remember sample copies free.

WOMEN'S BOARD REPORT.

July 20, 1920.

The Board met in regular session at 11:00 A. M. Mrs. Sands presiding and opening with prayer.

The Treasurer reported repayment of the $30,000 loaned to the New World Movement, with $650 interest.

Parsonage. A loan of $8000 for 15 years was made to Brownlee Woods congregation, Youngstown, for house and lot, and one of $3000 to 12th Philadelphia for a $4500 parsonage, the congregation raising the remainder.

Indian. With much regret the Board accepted the resignation of Rev. H. T. Jackson, Superintendent of the Warm Springs Mission, to take effect November 1, 1920.

Freedmen. Letters were read from Rev. W. G. Wilson, Superintendent of the Camden, Ala., mission, with a petition from the best people of the town, urging that the burned buildings be replaced, and promising substantial aid. School is to be opened in two of the Camden churches.

Home Missions. Reports from Brushton Italian, Pittsburgh; Westland and South View, Hickory, Pa.; Langloth and Eastonville, Burgettstown, Pa.; Indianola, Pa.; West Side, Alliance, Ohio; Zanesville, Ohio; Montrose Avenue, Chicago; Oak Park, Ill.; Fourth Church, Spokane; Oakland, Calif.; Italian, Los Angeles.

Frenchburg. Positions as teachers have been accepted by the Misses Pemberthy and Jones. $400 has been pledged toward salary of music teacher by Conemaugh Presbyterial Y. P. C. U., and $145 paid in.

Young Women. Two new societies in Cleveland Presbyterial: 2nd Youngstown, 15 members, and Cuyahoga Falls.

Mrs. Campbell reported actions of Interchurch World Movement meetings of July 8 and 20, which she and Mrs. Sands attended.

August 5, 6 and 7. Meetings were held in the hotel parlor at New Wilmington from 9 till 10 o'clock each morning, before the "pre-conference" meeting with missionaries.

The Literature Secretary presented drafts of two letters which Miss Kate A. Hill proposed to send out to Presbyterial executive committees and to societies, and the Board authorized their use.

Voted to send a copy of the statistics of the W. G. M. S. free to each presbyterial recording and statistical secretary.

Approved action of Home Secretary and Dr. W. J. Giffin in electing Miss Edna W. Neill as music teacher at Frenchburg and Miss Pearl Warden for the grades.

Voted that Board notify Presbyterials benefitting by the Isaiah 41:6 Fund that aid will be given only on condition that such Presbyterials pay the expense of meals for their delegates, especially meals served during the Convention.

Miss Hannah A. Beale was elected a missionary to India, and the Board had the pleasure of meeting her personally.

The thirteen members of the Board who were able to attend the pre-conference meeting greatly appreciated the three days' informal discussions of practical subjects with the missionaries and members of the Board of Foreign Missions.

September 7, 1920.

The Board met at 11 A. M., after the regular Tuesday prayer meeting. Mrs. Ada Kerr Wilson presided.

A letter from Miss Anna Weir brought the welcome information that her health has been greatly improved by her stay at the Battle Creek Sanitarium.

The Treasurer, Mrs. J. B. Hill, reported total receipts for July $54,332.52; disbursements, $59,556.96; for August, receipts, $33,596.80; disbursements, $24,953.66; also read a carefully compiled and classified statement of the Board's assets, April 15, 1920. A much needed assistant to the Treasurer has been secured, Miss Nellie Fellumly.

The Finance Secretary, Mrs. D. J. Brown, reported balance on hand, August 1, 1920, $1,083.67; receipts, $5.00; disbursements, $732.04; balance on hand, $356.63.

In view of the needs of the temper-

ance work in India and Egypt, and at the suggestion of the Temperance Secretary, Mrs. Wiegering, $100 was appropriated to each of these fields.

Mrs. J. S. Crawford, Indian Secretary, brought reports from Warm Spring, Simnasho and Tama. Dr. Speer and Rev. H. T. Jackson are doing everything possible to fill Mr. Jackson's place before time for his leaving Warm Spring.

The Statistical Secretary reported that the reorganization of the W. M. S. at Redlands Mesa, Colo., puts Uncompaghre Presbyterial on the honor roll. Good for litte Redlands Mesas congregation!

Mrs. Wilson had reports from the various Freedmen's Missions. Unavoidable delays have made it impossible to rebuild the Miller's Ferry dormitory this fall. The purchase of certain necessary furnishings for the old buildings, amounting to $869.70, was approved.

Camden dormitory also will have to wait, but the new school building is to be started as soon as the contract can be let.

Mr. Dumas, Superintendent of the farm at Prairie, Ala., has resigned his position to accept a more remunerative one, but leaves a capable man in charge, and will keep an oversight of the work until his successor shall be elected. The resignation was accepted with regret.

The Home Secretary had reports from a large number of missions. The work at Montrose Avenue, Chicago, closed June 30; at Oak Park, Ill., August 30; and in Idaho Presbytery, July 30. All positions at Frenchburg are filled. Miss Lorena Stewart, elected as High School teacher, resigned, and Miss Dora MacLurg was secured in her place.

Mrs. Alter reports having, in last three months, attended 28 meetings, including Presbyterials of Caledonia, Argyle, Albany and Omaha.

Owing to many requests for "Standard of Efficiency," a re-print of 3,000 copies was ordered.

JENNIE B. WALLACE,
Recording Secretary.

PLANS AND PROBLEMS.

By Kate A. Hill.

SOMETHING NEW.

Have you some new plan? Send it on so I may give it to others. First Monmouth wrote of a "Leaderless Meeting." Isn't that fine for it always is hard to find "someone to lead." The Psalms to be sung, the Scriptures read, the prayers, the short talks and special music were given without announcement but each one was given a slip of paper with a number and each responded according to the number.

We tried it in Grinnell for the September number and it worked out splendidly. One of the best meetings I have attended.

September is Rally month, or perhaps you are "rallying" in October. Please send an account of your meeting.

Here is a suggestion, "What would you think about getting placards with good big type and have on them, 'Pray! Tuesday, 10:00 A. M.' We would give one to each woman in every missionary society to hang above her kitchen table. That is where she is likely to be ironing or working. Do you think it would pay?" What do you think my reply was?

"When shall we have our missionary meeting? So many of our women work and cannot attend in the day time." Here is a suggestion, "Our society formed an evening auxiliary for those who cannot attend in the day time. They have their own secretary, but the same president and treasurer." Splendid.

The Budget Cards still prove a success. "You will remember our society adopted the Budget Cards. We made our Budget by taking an average of all we had given to salaries and the departments of work the past three years. To make this amount we found it would

take an average of forty cents per member each month. Some had been giving more. They were urged to continue and if possible increase. Many increased their contributions, for some thought if they gave ten cents that was all that was necessary.

"The result is we have more than half paid on our budget and it is only the first of September."

I was in a class this morning and the teacher said, "I am going to say this over and over again this year, perhaps you may get tired of it. I am not doing this to weary you, but that you may remember."

At once I thought: Why, this class is just like missionary societies. Mrs. Alter once wrote me, "They forget so easily."

Rock Island Presbytery is the first to send me their printed "Programme of Work for W. M. S. and Y. W. M. S. in Rock Island Presbytery, 1920-1921."

It has four principle parts with many sub-divisions: Presbyterial Honor Roll, Standard of Efficiency, Junior Work, Young Women's Work, and conservation of the interest in the N. W. M. are all found.

Under "Our Work as to Inspiration and Information," I find real Bible Study, Prayer Circle, interesting and varied monthly program with suggestion, mission study books, Magazine, reports, how to send, Presbyterial Overseas Hospital Box, and where to send the articles when ready, monthly offerings, (Budget Cards recommended), Presbyterial Salary with some information, and the Thank-Offering.

Evidently Rock Island Presbytery is out after the Junior Banner this year, for the Programme tells just what to do to get it. I am anxious that every Presbyterial make a definite program for the year, either through the Executive Committee or the Presbyterial meeting.

It isn't enough to prepare a good program and carry it out at the meeting, but every society should have definite "goals" to work for during the year and at the next Presbyterial reports on this definite work should be given.

This leads me to put in print what I have often suggested to many individuals and at some Presbyterials, to my sorrow sometimes, for I have incurred the wrath of the President!

But after these years as a Field Secretary, I have come to the conclusion that a President should serve two years. It takes about a year to learn the conditions in the Presbytery and the leaders, then the second year she is really able to carry out some constructive plans.

Treasurers do not change very frequently, and secretaries serve sometimes more than once, but I have sometimes seen a Presbyterial smash their whole Presbyterial organization by changing every officer but the Treasurer.

MISSIONARY REVIEW OF THE WORLD $2.50

WOMEN'S MISSIONARY MAGAZINE $1.00

BOTH FOR $3.00.

STUDY FOR THE MONTH.

NOVEMBER.

EGYPT.

He that hath the Son, hath life; and he that hath not the Son of God, hath not life. I *John* 5, 12.

Bible Reading—Romans 5th Chapter.

Roll Call—How many missionaries do you know in Egypt and their term of service?

Title of the Special Number for 1920: **"Where Cross the Crowded Ways"**

Assembled by Minnehaha Finney, Editor for Egypt.

Topics for Study—

1. Foreign Missions in Egypt and the New Internationalism.
2. Egyptian Women and the New World Order.
3. Literature in Egypt. (This is to be rather a comprehensive subject under different headings discussing the problem of literature, both Christian and secular, from a missionary point of view.)
4. Child Welfare in Egypt. This subject is to be presented under different headings so as to deal with all the efforts put forth to meet the needs of the child in Egypt—Physical, Mental, Moral and Spiritual.
5. Men and Things. Some talk to make you better acquainted with our Egypt.
6. An Evangelistic Campaign During the Winter of 1919 and 1920.
7. Some Autobiographies.
8. Egyptian Magic.
9. A Drama of Egyptian Life.
10. A Typical Mission Station.
11. Inadequate Occupation of the Field.

"My hands were strong in fancied strength,
But not in power divine,
And bold to take up tasks at length,
That were not His, but mine.
The Master came and touched my hands,
And might was in His own—
But mine, since then, have powerless been
Save His were laid thereon;
'And it is only thus,' said He,
That I can work my works through thee."

HOME MISSIONARIES.

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Spring, Oregon .....Rev. H. T. Jackson
Simnasho, Oregon .....Rev. W. A. Matthews
Tama, Iowa .....Rev. R. G. Smith

All parcel post packages should be addressed to Rev. H. T. Jackson, Indian Mission, Jefferson Co., Warm Spring, Ore.; all packages sent by express or freight should be addressed to Rev. H. T. Jackson, Mecca, Ore. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

WORKERS AMONG THE ALIENS.

Miss Nellie Heiber .....Pittsburgh, Pa.
Miss Grace Welch .....Burgettstown, Pa.
Miss Romain Russell .....Hickory, Pa.
Miss Roe Williams .....Los Angeles, Calif.

CITY MISSIONARIES.

Miss Margaret Heazlett .....N. S., Pittsburgh, Pa.
Miss Sallie Dickey .....Alliance, Ohio
Miss Lulu Henderson .....Zanesville, Ohio
Miss Laura Sawhill .....Spokane, Wash.
Miss Theressa Lippert .....Oakland, Calif.
Miss Irma G. Allen .....Inglewood, Calif.
Mrs. F. C. Metcalf, (Mutes) .....Portland, Ore.

THE MOUNTAIN PEOPLE.

Rev. and Mrs. W. J. Giffin .....Frenchburg, Ky.
Miss Esther Mitchell, M. D. .....Frenchburg, Ky.
Miss Elizabeth McMillan, (Matron) ..Frenchburg, Ky.
Miss Florence Thompson, (Assistant Matron) .... Frenchburg, Ky.

TEACHERS.

Miss Lulu Asher .....Frenchburg, Ky.
Miss Ruth Bemis .....Frenchburg, Ky.
Miss Margaret Jones .....Frenchburg, Ky.
Miss Bess Lucas .....Frenchburg, Ky.
Miss Dora MacLurg .....Frenchburg, Ky.
Miss Ruth Pemberthy .....Frenchburg, Ky.
Miss Pearl Warden .....Frenchburg, Ky.
Miss Maude Wells .....Frenchburg, Ky.
Miss Edna Wallace Neill, (Music) ...Frenchburg, Ky.

Please prepay freight on all boxes and barrels. Address, The Dormitory, Frenchburg, Ky., via Rothwell, Ky. When possible send by Parcel Post direct to Frenchburg, Ky.

FREEDMEN'S MISSIONS.

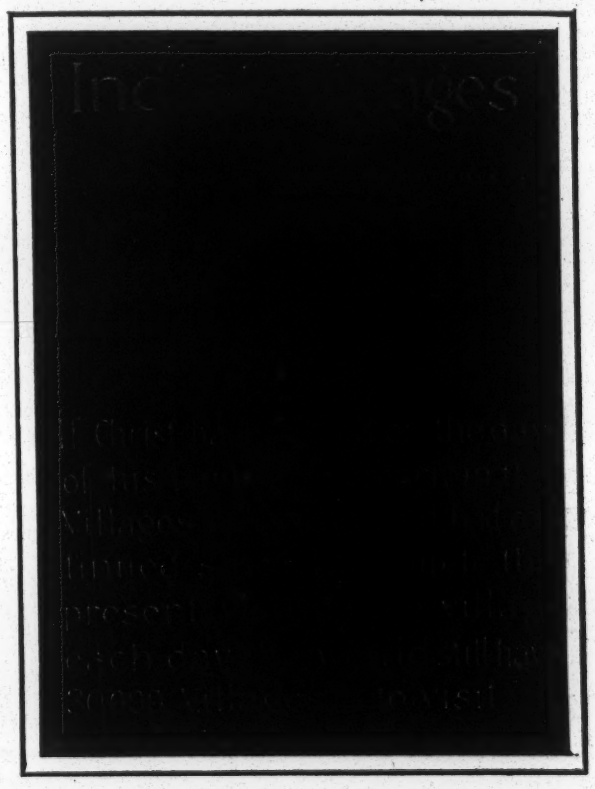
*Athens, Tenn.—Rev. C. H. Wilson.
Riceville, Tenn.—Mrs. Lily M. Clatchey.
*Knoxville, Tenn.—Rev. J. Kelly Giffen.
Camden, Ala—Rev. W. G. Wilson, Camden, Ala.
*Canton Bend, Ala—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Mrs. Thomas Elliott, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Annie Manie, Ala.—Rev. R. P. Williams, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va.
Chase City, Va.—Rev. F. W. Wilson. R. F. D. 1. Mark "For Bluestone Mission."
Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. or barrel so that it may be identified and acknowledged. Always put name of society and place inside of box

And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come!

---Words of Jesus Christ.



ADDRESS TO THE CHURCH.

Over all the evil of the world, over all the disobedience of the people, over all the mistakes of Christians, over all the tumult of the nations, over all the forces of life and all the movements of history, we believe God is ruling calm and steadfast and faithful.

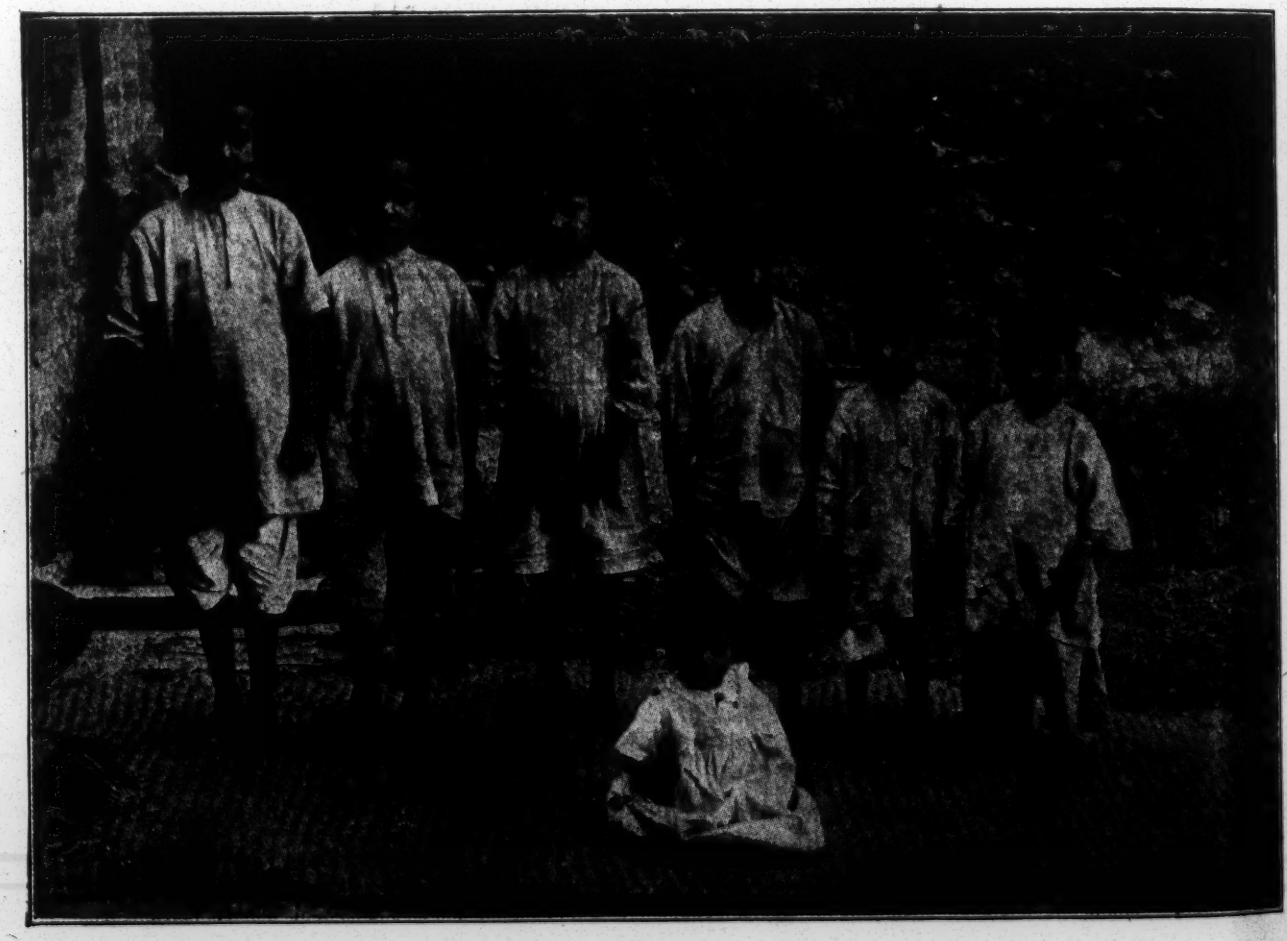
We call ourselves and the church to a quiet, abiding trust in Him and to a fresh surrender to His will; Who would not "That any should perish, but that all should come unto repentance." In trusting to Him the certain guidance of the great tide of influence and life which are beyond our control, it is for us to keep the commandments of His Son, and carry to those for whom He lived, and died, and rose again, the message of the goodness and love of their Father and ours.

We who live now and have this message must carry it to those who live now and are without it. It is the duty of each generation of Christians to make Jesus Christ known to all their fellow-creatures. It is the duty, through our own preachers and those forces and institutions which grow up where the gospel prevails, to attempt now the speedy evangelization of the whole world.

We believe this to be God's present call to His Church "Whom shall I send and who will go for us?" We appeal to all Christian ministers set by divine appointment as leaders of the people, to hear this call and speak it to the church, and we appeal to all God's people to answer as with one voice, "Lord, here am I, send me."—Extract from Ecumenical Missionary Conference Report.

CHILDREN'S HOUR IN THE WHITE MEMORIAL HOSPITAL.

They are looking at pictures in the Magazine. This is an hour the children enjoy. The baby in Dr. Maria White's lap is six months' old.



CHILDREN IN THE SIALKOT HOSPITAL, "CAMID MASHI," GIFT OF GOD.
MEDICAL WORK FOR WOMEN AND CHILDREN IN INDIA.